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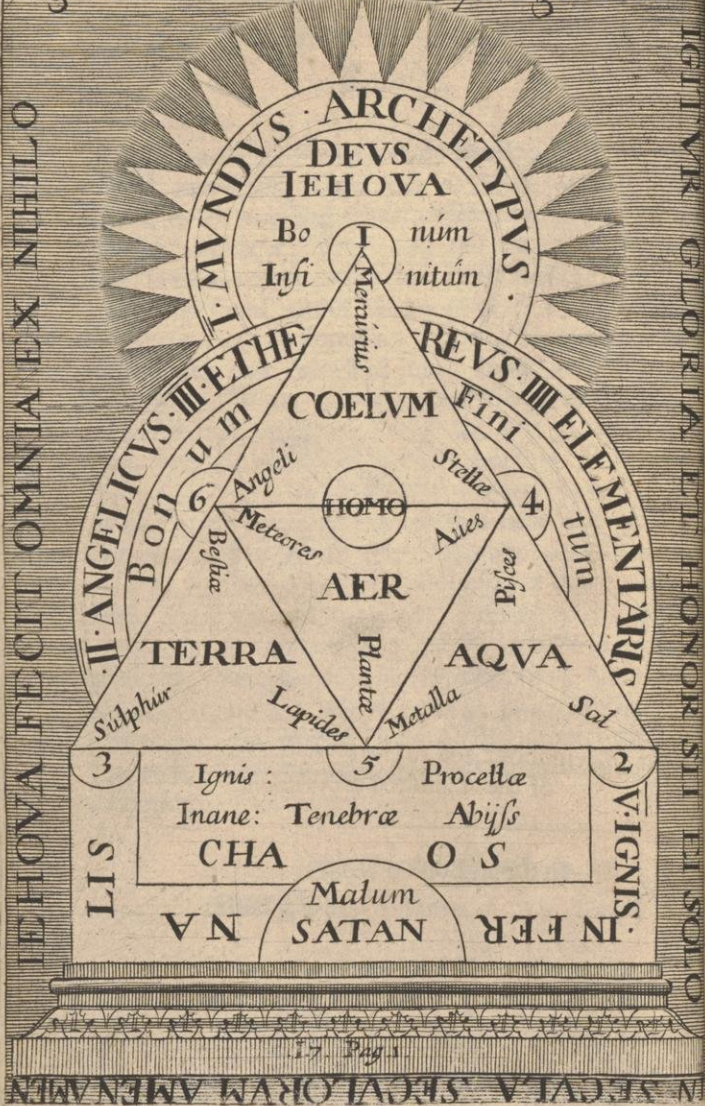
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Signaculum Mundi Pythagoricum



JEHIOR יהויר

O R

The Day dawning;

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Morning light of Wisdom:

Containing

The three Principles, or Originals
of all things whatsoever.

Whereby are discovered the great
and many Mysteries in God, Nature,
and the Elements, hitherto hid,
now made manifest and
revealed.

To the Honour of God, the love of our
Neighbour, and to the Comfort and Joy
of the Children of Wisdom.

In the 4. Book of Esdras 6. v. 10.

*The Books will be opened before the Heaven; insomuch
that they all shall see.*

Zachariah 14. 7.

At the time of the Evening it shall be Light.



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T H E
EPISTLE

To the honest, sober

READER.

Curteous Reader,

THis *Spring or Dawning of
Wisdom*, was published
some years since; but be-
ing out of Print, and some-
thing better improved by the Author,
and sutable to Pythagoras his *Meta-
physical*

Epistle to the Reader.

physical and Physical Figure, with my smaller Philosophical Epitaph and Figures, I thought good to make them with the rest into one small Volume, where much light of Divinity and Philosophy will appear, concentrated and multiplied to any ingenious Spirits. It is Gods greatest bounty to give light and Eyes to see, not only the Corporal, and Temporal; but the Spiritual and Eternal Light of Wisdom. Quantum quidq; habet Luminis, tantum & numinis. The more Light the more of God who dwelleth in Light, and in his Children, who are Children of Light and Life: For this is the Condemnation and death, That Light is come into the World, and men love Darkness rather than Light; because their deeds are Evil. This therefore as a Trumpet, these latter days may awaken, and teach men what God, the World, and Devils are, that so their Souls
and

Epistle to the Reader.

and Spirits hereby quickened and inspired, may the better know themselves, and arise from dead works of Sin and sensual vanities (the first Resurrection of Grace) to be sure to rise again with Christ in the Kingdom of Heaven in Glory: For many talk of Heaven, and being in its Glory with Christ; which have it not within them, or desire to be there with such mortified pure and peaceable Company as go thither; who rather have Hell, and feed on it, and delight in it, and such company; which the better to distinguish and reflect upon the the way and Company for Heaven, take these four Observations. To do Evil for good, is devilish; Evil for Evil, Natural, Sensual and Bestial; Good for Good, Humane; and Good for Evil, Divine. The Wisdom therefore from above is still Pure, Holy, and Good; gotten by mortification on the Cross of Christ, and brings Joy and Peace in the Holy Ghost for the Kingdom of Heaven; but horror,

Epistle to the Reader.

ror, amazement, and misery attend the rest, who live not after the Gospel of the Cross of Christ (which is the power of God to Salvation) but after the Flesh, and do evil to serve the Devil. To know and fear God therefore is perfect Righteousness, Wisdom, and Eternal Life; so that the Patriarchs and many termed Heathen, not having the outward name of Christ, may have his Spirit and Essential name, and be better members of him then we who live not thereafter: For (as the Scripture saith) he was the Rock of Ages, was slain from the beginning, and hath enlightned every one that cometh into the World, and was before Adam. But most men do not know nor fear God; but superficially believe there is a God, and therefore talk of him as Parrots, and sometimes worse by Lyes, Oaths and Curses, &c. And therefore have no true faith in him or his Son: For did they truly know
and

Epistle to the Reader.

and consider him still in his property and works, to be Infinite, Wise, Omnipotent and Omniscient (just as well as merciful) and that he is able to destroy them in a Moment, in the very Act of sin) then would they fear him, (the first degree of Wisdom) and so after Christs Example avoid all occasions and appearance of sin, as they can and will do in some Acts for a very Childs being present: And so would believe that he who made and Created the Eye and Ear, and gives it Life and Sense in the instant of its exercise, can both see and hear as well as any Eye and Ear, which can see or hear nothing at any time without his help; and likewise that he is as really present (though invisible to the outward Sense) as any Creature can be which he hath made; yea, and that he knows our very secretest thoughts too, in whom we live, move, and have our Being. But I am not in a Sermon, but an Epistle; nor would I
I longer

Epistle to the Reader.

hinder thee in the Porch from entring
into this glorious building of Light, where
thou mayst find an heavenly Nanna,
and sumptuous Mansion or Eternal Ta-
bernacle for thy self, not made with
hands and so I take leave to be

Thy Christian Friend and
Servant, W. C.

July 3. 1672,

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THE
PREFACE
TO THE
Lovers of Wisdom.

Loving Readers,

WE remember and know
that all understand-
ing and Wisdom com-
meth from God, and
all good things we receive from the
Father of Lights : and that Wis-
dom is nothing else, but the Brea-
thing of God ; who sends his Spirit,
and teacheth men what Wisdom is,
the Truth and true Knowledge. Sy-

The Preface.

rach. 1. *Jam.* 1. *Wisd.* 7. 25. *Job* 32.
5. *Wisd.* 9. 17. *John* 20. 22. *Acts* 2.
Psal. 94. 10. *Syrach.* 38. 6. *Exod.*
26. 1. 2.

This Knowledge consists chiefly in three things. 1. To know God. 2. Our selves. 3. That which God hath created.

After Wisdom and Knowledge, followeth Judgment ; namely , to discern Good from Evil ; Light from Darkness ; Truth from Falshood : Upon judgement and understanding followeth Election and will, to doe the one, and to shun the other.

The Knowledge, or Understanding of all things is threefold ; Namely, 1. Of Men, 2. Of Angels, 3. Of God. The understanding (or knowledge) of Men is but in part. The Knowledge of Angels is in fear and trembling ; But Gods knowledge alone is perfect.

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The Preface.

aminine thereof, cometh from the spirit alone, which is in Men, Angels, and God. For the spirit searcheth into all, even into the depth of God. 1 Cor. 10. 11.

The Wisdom, Knowledge, and Understanding of men is three-fold, after the spirit of the same. Namely, The spirit of men generally in this world is Foolishness in Gods eyes, for let men be never so Learned and VVise, yet the perfect and true wisdom is hidden from them, because they do not know themselves, 1 Cor. 1. 2. Mat. 11. 25. Some of these wise men are called Philosophers, according to the Spirit of Sects boasting of the holy Scripture, of God, and of Christ: but they have no knowledge of them, because their Spirit is not of God, but they are only mens opinions of God, and of Christ; and are carnally and earthly minded, full of errours and confusion.

The Preface.

Lastly, The Spirit of Gods holy Ones, who being godly and spiritually minded, are taught of God.

The VVisdom and knowledge of the first is full of folly, darkness and Ignorance. The wisdom of the second is full of misleading Philosophy, and continual contentions. The wisdom of the third sort of men who are Godly, is but in part, although true and good. *Rom. 1. 29. Ephes. 4. 18. Colos. 2. 8. 2 Tim. 3. 4. 1 Cor. 13. 9. 11*

Truly wise men dive into the best gifts and perfection, which are of three sorts, Charity, Prophecy and Examination.

Love and Charity are the Center, and contain the circle of all godly virtues and have Faith and Hope, but Prophefying hath all knowledge, wisdom, and doctrine. Lastly, examination containeth all understanding, judgment and discretion. In these

The Preface.

these three things all is contained that belongeth to wisdom, the Center whereof is the word of God.

This is that which all men ought to study, and should communicate to others according as they have received a gift of the Spirit of grace; That God the Author of all good, may be glorified: and that none do boast of gifts and extol himself above others; but rather be humble: And then none ought to quench the Spirit, neither in himself nor others; but rather to stir it up. And lastly, let no man despise Prophecy, that he may not offend God, his neighbour, nor scandalize himself.

Love forbearth all: The wisdom of the spirit searcheth all, and Examination tryeth all.

Since we have undertaken, through the admonition of the spirit, to speak of wisdom (as much as our knowledge in part may afford) Therefore

The Preface.

we intreat the Reader in Love, that those whom we displease (or who are offended) would tolerate us in love, As knowing that wisemen also must bear with fools; And things spoken of in this book may not presently be rejected, but rather be suffered to stand, remembring that God also is patient unto Sinners. But if any one do think himself wise, let him shew the spirit of Judgment, and let him discern thus, least he judge himself also. For we hold that we also have received a gift of the Spirit of grace, which we will not suffer to dye; but to the praise of the Lord we will put it out to use, out of love to the Children of wisdom; although not as an instruction, but as a good testimony to our selves, that we have received a gift of the Spirit not in vain.

The reason that induced us to the writing of this book is, because we
hope

The Preface.

hope to be Beneficial to the children of wisdom. It may be we have publisht the like twelve years ago, the Title of it being *Aurora Sapientie* : yet since it hath been desired by some again, I have not altered the Title, hoping that it is not a little mended and corrected. I have set it out briefly, that it may neither be tedious to the Reader, nor chargeable to the Buyer, nor yet painful to the Printer. Benevolous Reader, take all in good part, and thus we commend the wellwishers to Gods gracious protection.

THE

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Aurora



AURORA SAPIENTIÆ :

Morning Light,

OR

Dawning of Wisdom.

WE take the liberty according to the gift of the Spirit, to speak briefly of Wisdom, in this little Treatise, without any prolixity. And because We made mention in the Preface of a three-fold Knowledge, as of Men, of Angels, and of God ; now we will speak here that Wisdom also is threefold ; as 1. The Natural of all Created things. 2. The Wisdom of Faith unto Salvation. And 3. The Secret and Mystical Wisdom, which generolly is unknown : and that we call, vera Philosophia, Theologia, and Theosophia. Of these three we will speak as briefly as may be possible. The Spirit of the Lord be upon both the Writer and the Reader. Amen.

JEHIOR,



JEHIOR,

OR THE
Morning Light of VVisdom.

CHAP. I.

Of the Books of Wisdom, in which the same may be learned; How and in what manner?

THere are chiefly but three Books in which all Wisdom is contained. Namely, 1. The whole Nature and Creation, in the great Book of *Heaven and Earth*. 2. The Book of the Holy Writ in the Letter of the Holy word of God. 3. Man himself. The only Center or Principle of these three is the word of God, which is the book out of which these three books have their Original.

The

2 Chap. 1. of the Books of Wisdom, &c.

The first book of Nature contains seven other books which are the seven Elements, of which in particular hereafter.

These seven Books have three other books opposite, which are the three contrary Elements, of which also hereafter.

The second book, the Holy Writ is divided into three other books, as into the Law of the Old ; Into the Gospel of the New : and into the Eternal Gospel of the everlasting Testament and Covenant, which comprehends the book of the *Revelation* of *Jesu Christ*.

The Third book of Man is only one book, and is sealed to the blind, but opened to the seeing. In this book is hidden, sealed ; and also manifest and opened all Wisdom : and man is called the Image or Honour of God : (or which below) and man cannot be called by any other name, *1 Cor. 11. 7*.

Out of the first book we learn *Philosophia* the natural Wisdom in and about the knowledge of created natural things which are of the Elements ; and we learn this wisdom out of the three Principles and seven Elements ; and discern the same from the three contrary Elements, else we cannot find the truth of the Natural Wisdom.

Out of the second book we learn *Theologia* or Divinity, the wisdom unto Salvation ; and that in the three foresaid books through the seven spirits, *Isaiah 11*. and we distinguish it from all humane glosses, and books of Prophane ones. For the book expounds it self, and needs no humane interpretation, but only hath need of Faith, which apprehends all things.

Out of the Third Book, which is Gods Image, we learn the true knowledge of God ; as also his being

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ing and essence, and his whole Mystery: in so much as he that desires to know God, must learn to know him in his image, and that perfectly; which perfect knowledge is this, That God is man, and that he is true man, who is of God; and God is in him.

This is the wisdom, that is mystical hitherto, and yet is manifest but only to the wise: and is called *Theosophia*; because God doth no where so clearly manifest himself as in man, who is his image, or honour, or glory, 1 Cor. 11. 7. Therefore man needs not to go far, but only into himself, to learn the true knowledge of God, and to seek after God in himself; and himself in God. If he do not thus, all is vain, and no where else any wisdom to be found. Acts 17. 27. Luke 17. 21.

Seeing the three other books proceed only from the one Book, as the word of God, therefore all three do testify unanimously of this book *ὁμολογούντως*, namely each in its letter, wisdom and testimony, but none so clearly as man doth. This is that great, whole and perfect Library of wisemen, wherewith in justice and equity they may be contented.

All wisdom and knowledge, with their mysteries in these books, we may not learn any where else, but only through the same Spirit, who himself hath penned these books, made, and testified. He therefore who is desirous to study these books, must from the bottom of his heart acknowledge and confess his own blindness, folly and ignorance; and must pray unto the Father of Lights, for illumination, wisdom and understanding, that he would send his holy spirit which may lead us into all truth, and take us away from all foolishness, and falsehood, and may bring us to the Light of Gods glory.

Which may not be done by any other means, then through

4 Chap. 2. *Of the Books of Wisdom, &c.*

through a love to God, and to mans own salvation, and through a holy life without all Hypocrisie, and through the Light that cometh from above, and not from beneath, from man and his wisdom, which all those must learn to deny, that desire to learn the wisdom of the holy ones.

We will speak thus; That hitherto all these books were sealed up, but are now opened in the end of the World. according to the Prophecy, 4 *Esd.* 6. 20. *Dan.* 12. 9. *Zach.* 14. 7. And if wise worldly men are offended at this, they betray themselves, that the wisdom of the holy one is not in them

The books of wisdom testifie unanimously of the word by which all things are created, and in which only all wisdom doth rest, and which is the beginning of all beginnings, in which is all, and without which nothing is, which is all in all, *God blessed for ever; Amen.*

CHAP. II.

Of those principles and beginnings of all things, as also of God himself, and of all whatsoever it be.

THe Principle of all Principles, and beginning of all beginnings, as also of God himself, is only the word, according to the testimony of the divine truth and word it self, *John* 1. Now the word may not be defined otherwise, then that it is a Spirit, Breath,

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Ch. 2. *Of the principles and beginnings, &c.* 5

breath or voice of God, yea God himself in such a subsistence, essence and being, as namely, How the image of God doth represent us according to the similitude which is man, as that he is a quickning spirit, a spiritual *Adam*, and heavenly man, which is God the Lord gloried and magnified for ever, *Amen.*

Now we hold altogether that this is the proper definition of God, and no other, which the holy writ clearly signifieth. *1 Cor.* 15. 45, 47, 48. who according to his Image and Similitude. hath created a spiritual *Adam*, and Terrestrial man; when God said, *Let us make Adam or Man after our image, after our Similitude*, *Gen.* 1. 26, 27.

Now the word being the Beginning of all Beginnings, there is contained in the same the Light, Life, and Love. The Light affords the *Revelation* of God, for God is Light, and dwelleth in Light, and is the Father of Lights.

Life is the virtue and power of God, and a quickning Spirit, who hath, createth, and preserveth all.

Love is a Testimony of God, in which is the Father, the Son, and the Holy Ghost; in one word which is called *Jesus Christ, the spiritual Adam, and heavenly Man, Messias, who is Essential, Alpha and Omega, All in All, the Beginning and the End, the First and the Last, Blessed and Praised for ever. Amen.* *Rev.* 1. 22.

Now the word being the true Principle in God himself, then consequently all proceedeth from the word, out of which do chiefly manifest themselves three general Principles, in which Principles, with and through which, all things are contained, and are these, namely, God, Nature, Element.

Now these three general Principles afford also a threefold world, namely a divine uncreated from God, flowing world from Eternity, then an Angelical world, which proceedeth or lighteth forth, or shineth forth out of the Light in which God dwelleth; and lastly an Elementary world, whose Original came out of the water.

After these three general Principles, proceed also three special Principles, namely *Ghost*, *wind* and *Water*. Now every world hath its proper Ghost, Wind and Water in their Kind and Nature. All things Created out of the divine world from above are Created out of Water and Spirit from above, through the wind and breath of the Omnipotent God; for to the Divine world is properly competent the Spirit; to the Angelical is properly competent the wind, and to the Elementary world is water proper.

After these special Principles, follow lastly particular Principles, each of which hath its proper Being, out of which, in which, and from which it consists: But these three Principles proceed from the former, and are Spirit, Soul, and Life, and Body: All bodies are out of the Water: All Life and Soul out of the Wind: And all Spirit out of the Spirit. But concerning the Angels, their Body is out of the Wind of the Angelical World, their Soul and Life a Fire-flame, and their Soul a Light of which elsewhere.

These are our Principles in the Wisdom, out of which all things have their Original: Whether other Principles may be shewed unto us, we do much doubt.

The *Primum mobile*, first mover of all things is the Word, for in it is the Life.

The *Secundum mobile*, Second mover of all things,

is the Spirit, through which all things are Created.

The *Tertium mobile*, Third mover is the Wind, and these three moving Principles are the *Perpetuum mobile*, everlasting mover of all things, by which all things move, live, and have their Being.

But these three do rest upon the Water bodily; out of which the World is and all things are: And in the Air, according to the Life, wherein all things are: And in Heaven, from which all things come from above after the Spirit; but the Spirit from God, from which he cometh and returneth thither. *John. 1. 4. Psal. 104. 30. Acts 17. 28. Eccles. 12. 7.* But all these come together on and in the Earth, as in the heart of the world. *Wisd. 1. 7.*

In these Principles, out, with, and through the same, subsist all things: And without these nothing can subsist, that is, or hath a Being, and are Light, Life and Love; God, Nature, and Element; Spirit, Wind, and Water; Body, Soul, and Spirit, and that in the Word.

CHAP. III.

Of the first Principle of all things which is God.

God, being the beginning of all Beginnings; as from which all things proceed, then his beginning is from no other: He is without a beginning, because he is not from another; yet though he hath his beginning from no other, he representeth in himself his beginning to all.

This beginning of God is not a beginning to God himself, but to us; for he himself is *all in all*. Now that he might shew himself to us men, to testify and instruct us of him, therefore God sheweth himself in his beginning, which is the Word, which is God himself.

Now through this VVord is shewed to us, testified and taught that, and what God is, and who he is: But without word or speaking may be neither Doctrine nor Testimony, nor a presentation; as Reason doth make it manifest. Therefore the VVord is the beginning of God to us, out of which all Testimonies, Names and Relation of God do proceed; as out of the depths of God, which consist in their own proper Spirit, wind and water.

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Ch. 3. Of the first Principle, &c. 9

The name of God is but one, according to the Essence, which no man knoweth, but only he upon whom he is written, with the living Letters of the Spirit of God, and his VVord Essentially, which is Christ, and those that are of his Being. These are they in whom the VVord dwelleth Essentially, and that see his Glory in a Light and Eye that no body else can see. All the names of God come together only in this one name: *For the whole fulness of the Godhead dwelleth in him bodily, who is called Alpha and Omega. Zach. 14. 9. Col. 2. 9. He that seeth him seeth also God, and the Father, and the living Word, and the quickning Spirit. John 14. 9. 1 John 1. 1 Cor. 15. 45.* Even so he that seeth man, seeth also with the Body, the Soul, and the Spirit, which are in their Nature invisible.

The Testimony of God consisteth in three: Namely in three witnesses, which are the Father, the VVord, and the Holy Spirit. Now as the name proceeds from the word, so doth every Testimony of God, and resteth only upon the dear and true witness that is called *Amen*; *Which is the beginning of Gods Creatures. Rev. 3. 14.* And the Testimony of God stands thus. *God Father, Word, Holy Ghost, Amen*, which is Christ.

Now because no body can testifie of God, but he himself alone; and all Testimonies of Truth must be justified by three: Therefore God also testifieth of himself by three; but they are not three persons, But one onely person, and one only God; even as in one Earthly mans Body, Soul and Spirit cannot be three distinct persons, so in God are not three persons.

10 Chap. 3. *Of the first Principle of all things,*

But this is the Testimony of God to us in the *Name* (*non in Nominibus, sed in Nomine*) of the *Father, Son, and Holy Ghost* which consist in the word, which three are one thing and one: But this Testimony none acknowledgeth save he that hath it within himself Essentially, that is, that hath the Spirit out of God, and is annointed and sealed with it. This is the Testimony of God with one word, *through which we are Sons and Heirs of God.* Rom. 8.

Lastly, The Revelation of God consists in seven Powers, which are the seven Spirits of God. Rev. 1. 4. Chap. 4. 5. Chap. 5. 6. Zech. 4. 2, 10. And rest upon him who is called, and is *Jesse*; who is of no other; but out, through, in and of himself, is is self subsisting, in whom is all, who hath all; *Also the fulness of the Godhead.* Rev. 3. 1. Isa. 11. Col. 2. 9. For through him all things are Created in Heaven and in Earth, and by him all things are preserved, by him also all is Redeemed and reconciled; He Reigneth over all, and hath all under his Power, through him all lost things are restored at his glorious coming; He also holdeth Judgment over all flesh, over quick and dead; And lastly he will make old things new, and will abandon and put away all old things Everlastingly.

Therefore the Mystery of God consists in One, Three and Seven; and according to this Mystery all other things are Created and consist in One, out of Three, through Seven; and are therein testified, learned, manifested, or justified; nothing at all excepted whatsoever it be; and that for this Reason That God in his mystery may be learned and glorified in and on all his Creatures.

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Herein consists now the Mystery of the VVifdom in its measure, number and weight, as in One, Three, and Seven, whereby all things are numbred, measured, and weighed, so perfectly, that nothing can be added to it, or diminished from it. For all the works of God are perfect, and testifie of the Creator, according to the Mystery of the wisdom; namely, that by the works may be known Him, that made them, that what and who he is in his Mystery.

CHAP. IV.

Of the Second Principle, viz. Nature.

Nature is the second Principle and beginning of all things, and stands betwixt God and the Elements, through which God worketh into the Elements, at, through, and by means, and is in its consideration even as Angelical, whose beginning is out of God a forth-blown Breath, VVind and Air of the Almighty, in which consists the Soul and Life of all Created things, and every living Soul, and is concentrated and fastened together essentially, bodily, and self-subsisting in the Tree of Life, even as God in Christ, and the whole Elementary world in Man.

This second Principle is not everlasting according to the beginning, yet eternal according to the end, even as the Angels are. It is not Created out of nothing, as this world; but proceedeth from God, even as the Life from the Spirit, as a Breath, VVind, or Air doth proceed; and is also the breath of Gods VVord, in which is Life thus, that the speaking of the word is a living Eternal Breath, and is distinct from God, as a living breath or Soul from the quickening Spirit.

The living breath, Soul or Life of all things is according to its Original out of the Nature, but the Spirit

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Ch. 4. *Of the second Principle, viz. Nature.* 13

Spirit out of God, namely after his measure, and the body out of the Elements. The Spirit as the Soul, or the Life are distinct thus: As God, who is Eternal Life, and the quickening Spirit himself, and hath Life from no other, because himself is the Spirit: And as the living Soul, having her Life not out, from, and by, or through it self, but out of the Spirit, which maketh things alive, whose breath is the Life. Now that is soulish which hath its Life not from it self, but from the Spirit, and which is not a Spirit, but only a breath.

All things whatsoever are in their Being, have the food of thir Souls and Life out of Nature, and that from Heaven through the Wind and Air, from which all that hath breath doth live und feed, as through the forth-going breath of the VVord contained in the second principle; for the word of God feeds every Spirit, Life and Body with its breath or blowing upon, because Life is in the word, which beareth all things by his power, even as it hath Created all things.

Now as all things consist of Body, Soul and Spirit, so they have three sorts of food to their ilse & substance, the bodily food to the body, out of the Elements, as from that which cometh out of the waters, and out of the Earth, whence also the body doth come, is taken and is made. The soulish food to the Soul & Life in every thing out of Nature, through both the Elements of VVind and Air, from whence also the Life and Soul doth come. The Spiritual food to the Spirit, and that from God, at from whom the Spirit is, namely each Spirit according to its measure, and to the Spirit in every way this food cometh from Heaven, through the Spirit and Light, as from the three Spiritual Elements, from whence also the Spirit did come.

Nature

14 Ch. 4. *Of the second Principle, viz. Nature.*

Nature doth assemble it self in her Spirits Life, and body to the wind, Air and water.

The Angelical world in its body is no earth, as the Elementary is, but it is the right body of the water, out of which it subsisteth, and that body is here beneath with us ICE, but above it is an Angelical earth like unto a *Chrystal*. And in a word, it is a most noble Salt of Life, fertile, or constant, or firm over all, and is the Paradise in it self. It is an Angelical Air, which doth not fetch breath there as the living Soul; for the Life of Nature is *Eternal* in regard of the end; but it liveth and moveth in the Virtue of Gods word *Eternally*, *sine respiratione*, or without breathing.

Therefore death cannot Reign in the Angelical world over the Nature, and over the Tree of Life, but is rather overcome by it (how much more by God) for the Tree of Life stands unmoveable: Therefore by the breaking of the fruit of this Tree, at the glorious coming of Christ, all shall come from death to life, and shall be freed and redeemed from death, Devil and Curse. Lastly, in its Spirit also it is of an Angelical Spirit, by the power of the word and Testimony of God. Thus namely, that the Dragon hath no power over it, but is conquered by the Spirit of the same, is cast out, and quite extruded and cast away; How much more then by God. Therefore seeing the Nature in her Spirit is the wind of the Almighty, and a going forth of the Light in which God dwelleth, and cannot come to that evil one, or may not fall into an evil, neither may it be blasted or poisoned by the breath of the old Serpent.

The Divine world in its being is compared to the most noble body of the water and earth, as it were to a Heavenly body which is and are an *Essential* Spiritual Salt, as the most noble and pure Gems, precious stones

Ch. 3.

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Ch. 3. Of the second Principle, viz. Nature. 15

stones, and glistering Gold. In its Life it is the breath of the Almighty, a Soul and Life proceeding out of the mouth of God in and to an *Eternal Life*; and in its Spirit, the Spirit of the Lord it self, who is God praised for ever. God is the Spirit. the Nature is the Soul or the Life, and the Elements are the Body: But be it known, that each world hath its proper Nature and Element, and that the one world is never changed into the other, neither can it be altered, nor one Principle general into another. Now each Principle hath its proper Spirit, Life and Body.

CHAP. V.

Of the third general Principle, namely of the Element.

God himself is *all in all*, out of him are all things according to the Spirit, by him are all things according to the word, and to him are all things according to the Providence or Confidence. *Rom. 11. 36. Wisd. 1. 7. Chap. 12. 1. Gen. 1. John 1. Psal. 104. 27, 28. 136. 25. 145. 15, 16.*

The nature is *all*, but not in *all*; because she is not in God, who hath his own Nature, and the Elements also are not *all*, but something only; which is a Salt. This something is from God after the Spirit, from Nature after the Life and Soul, and from the

16 Chap. 5. Of the third general Principle,

the Spiritual water after the body. And again, the water out of the Salt; each world is, and doth flow out of the other,

The Nature stands to the Angelical world, and is a flowing out of the divine world; and the Elementary world is an overflowing of the Nature and Angelical world.

Lastly, Man cometh forth out of the three worlds, and is the concentred or conjoynd *Centrum* of all the worlds.

There are seven Elements or Powers of the world, as Spirit Wind, Air and Water; Light, Heaven and Earth, and are such, by which, in, and through which this world consists and subsists, and without which it cannot subsist.

These seven Elements are Created out of such a one, which in the Elementary world are *all in all*, and are incorruptible; namely Salt, which is an excretion of Nature, *Excrementum quasi sobrie sumptum*, whereby in this world all things bodily subsist, and are preserved. Now there is a threefold Salt, namely, a Spiritual, soulish, and a Bodily and Palpable. The Bodily is fixt and permanent, both in Water and Fire: Whence we know out of what, wherein, and whereby all things stand firm and constant, both in the Water and the Fire, that they may not be drowned, and wherewith they are closed up. The Soulish Salt is flying; because life and Soul is in it, and the growth of all whereby all things receive both body and life: but when it cometh down again, and turneth to the fixed Salt again, then they receive Life. But the Spiritual Salt is a right true essence, and in this world the most noble Being of all Being (*Spiritus universi*) the Spirits of the Elements, and their Light, and Heaven in its Essence.

The

The Spiritual Salt dwelleth in the Spirit, Light and Heaven, and giveth to the body of the Resurrection, as Spiritual from the Spirit, Light and Heaven.

The *Volans* or flying Salt dwelleth in the Wind, Air, Rain, and Dew, this giveth out of wind and air to the body after death,

The fixed Corporeal Salt dwelleth in water and earth, out of which this our body doth subsist: But Salt is the right fixed Salt, and the right water of Life, which is a dry water, and together water and Earth, in which the air and wind is secretly hid, and also the Heavens, Light and Spirit in its depths, which are then the seven Powers of the Element and world; and all seven may easily, undeniably, and manifestly to the eye be demonstrated, if the same be Anatomized.

This only Element of all Elements, is a Power of all Powers in this World: The Salt is an Excrement of Nature by the Word of God, and is bodily a seed of the water, and all Elements from whence the water did spring, or proceed, or flow, by the breathing of the Spirit of the Lord for a seed to all the world, and abundantly increased by the moving of the Spirit of the Lord; so that the whole Earth is formed out of it.

The fixed Salt is threefold, as in the Earth, in the Water, and in Heaven. The flying Salt also, as in Rain, Water and Dew, Air and Wind. The Essential also is threefold, as in the light Spirit, and upper water. The waters supplie three places or degrees, for out of them them the world did subsist, which is remarkeable, always the one is hid in the other. The flying Salt is the Key, and openeth with it, descending in the Spring, that every thing raiseth from the dead, greeneth

18 Chap. 3. *Of the third general Principle, &c.*
greeneth and groweth, and with its ascending in the
Harvest shutteth them again.

The Elements are threefold, namely, Spiritual Soulish and Bodily. There are three of the Spiritual Elements, as bodily, the Heaven; Soulish the light, and Spiritual the Spirit. The Soulish are twofold, as Wind and Air. The bodily also, as Water and Earth: Always the one is hid in the other, and the one always comprehends the other fix in it; and always the one of them is bodily manifest, visible, and knowing, or palpable, but the other fix are hid in it.

Each Element also in it self is threefold, as Spiritual, soulish and bodily. The spiritual earth is, and are the Precious stones or Jewels, and that is the body of the Spirit. The soulish earth is the gold, the spiritual water bodily are the Pearls, the soulish is the Amber, afterwards the Corals bodily.

In all these dwell many Powers, especially if out of water and spirit by means of the Fire, they are made new and spiritual. All Elements are in the one with all their Powers, which is a spiritual Rock, out of which the water of Life doth spring to all Creatures, and ebberh and floweth in the whole world, and filleth up Elementarily all in all. And when in the end of the world, this one is taken away from them, then all the Elements are consumed in and by the fire.

CHAP. VI.

*Of the three special Principles, Spirit.
Wind, and Water.*

THe three special Principles, as far as they are Principles, come according to their Original, as the spirit from God, the wind from the Nature, and the water from the Rocks and Wells of the Element. Every body in the Elementary world is out of the water, even also Heaven and Earth. All living, soul and breath is from the wind, in all bodies, and all spirits are from the spirit: The spirit hath by it the light and Heaven, the wind, the air, the water, the earth. Now as every thing hath its original; so it is of the same fed, nourished, and thither it returneth again.

Now the water is a gathered, concentrated, and bodily palpable air. The air is a soft sensible bodily gathered wind. And the wind is a living gathered spirit. But the spirit is such an out-spoken word, which Createth and maketh some living thing; so that it stands there essentially, where it was before. *Psal. 104.*
29, 30.

In the beginning of the Creation, the spirit moved on the water; by which moving is understood the wind, by which the spirit hath breathed on the waters, and made them fertile for the Creation of the world.

20 Chap. 6. Of the third special Principle,

All things that are, move and have a Being, have their original from the one, infiniternal Father, *EHEUE*, *JEHOVAH* and *JESE*, which is the essential, self-subsisting, living word, which is and was in the beginning, and remaineth everlastingly, to which word all other things are just nothing. Through it all things are Created, are preserved, nourished and fed in their spirit and life, as through the breath of the Almighty. 4 *Esd.* 16. 13. *Heb.* 1. 3. *Mat.* 4. 4.

Now by the three special Principles, as spirit, wind, and water, which are Elements also, all Creation is finished; not only because they are the means by which the general Principles do work; but also because they contain in them the right seed of all things, and the same in the only true Element of which we made mention afore. For these three bear in their body all Salt and seed, fixed; and flying, and essential; as also Heaven and Earth, with all that is therein, and bring forth into the world, each to its proper self-subsisting, or substance.

Now as all is produced out of the special Principles, according to the Creation and Nativity: But the sin with the curse and corruption hath made all evil; so must all that is born anew return to water, wind, spirit, and out of the spirit and spiritual water, must by the wind be born anew to the Image of the Cœlestials; yet so, that in their glory they be no other then Angelical and divine, and bear the Image of the Cœlestials. This new birth goeth out of the upper waters, and out of a Cœlestial earth to speak Elementarily, and are nothing else but salt. There is another birth also that goeth out of the fire, and is done in pain and torment. The new birth out of the water, and through the water is done in drowning by water to death, that

That out and in the earth is done through death and Corruption: The birth out of the fire, as a contrary element, is done in and through the fire in Hell. Every new birth and regeneration is done through the spirit, as also every Creation and alteration.

The new birth out of the water is done, when water is to be poured upon that which shall be new born: which the bad contrary elementary doth drown, kill, and reduceth to nothing: And on the contrary stirreth up the good, draweth it out and maketh it glorious, and distinguisheth the good from the bad, rejecteth the bad, and chooseth the good, and keeps it.

The new birth out of earth is done, when a thing is reduced to its proper earth, dyeth and putrifieth therein, then afterward cometh forth again, and riseth out of the earth with a new and spiritual body, and parteth with the naughty and corrupted.

The new birth in the fire is done, when all is cast into the fire, and that which doth not hold fire is consumed by degrees: and only that which is spiritual remaineth and is saved: and then afterward the new birth with a spiritual body cometh forth: 1 Cor. 3. 13, 14, 15. 1 Pet. 4. 6. Although we speak here Physically and Elementarily; yet understanding men will judge Theologically, and the Wise may search Physically, how every thing hath its true Earth, Water, and Fire, and so mark and observe this mystery.

Now is the Spirit, Wind, and Water, by which all things in the world are effected. These the word sendeth forth to all Creations, Births, and Alterations. These are never quier, for they are by and with

22 Chap. 7. *Of the Particular Principles,*

with the Word, the *Perpetuum Mobile*, as above was mentioned, and co-operate continually into the Light, Heaven, Air, and Earth : which four Elements stand still unmoveable into which the three special Principles do overflow with their body, soul, and spirit, as to the Water, Wind and Spirit ; and work out all, and finish the same. The water is as it were the Element, the Wind is like as Angelical, and the Nature, and the Spirit is Divine.

C H A P. VII.

Of the particular principles, Body, Soul, and Spirit.

With those are the Principles inclosed and consists in a threefold Trinity ; and always one produceth another and stand always orderly in their subordinates, and agree together, that they make up a true and whole Harmony, and are enclosed at last in the Light, Life, and Love. The body of all them is, and consists out of the water, also the Earth, the Water out of the Wind ; the Wind out of the Spirit ; and the Spirit out of God

There is a threefold body, namely, a sensible or palpable out of Water and Earth : a Soulish out of Wind and Air : and a spiritual, out of Heaven, Light, and Spirit. So is an Elementary body, an Angelical, and a Divine, very well to be distinguished on man.

Further

Further the Soul is corporeal out of the Air from whence it is fed also : and soulish out of the Wind : and Spiritual out of the Light. The Spirit is Corporeal out and from the Heaven : Soulish out of the Light : and spiritual out of the spirit of the Elements, out of the Nature, and of God, according as the Creature is. Out of these three general Principles, Man hath also a threefold spirit according to his measure, and is the perfectest creature : Always one body dwelleth in the other : and as soon as one body is dissolved and broken, in the same moment another and more noble body is manifest, and that in all things. If now the body becometh nobler, needs must the Spirit be more noble, high and glorious. But this is the body, after which the wise do seek ; Namely, the Salt which containeth all in it self. This body they drown in a Water, which floweth out of the Centrum of the Vegetables ; and draw out all virtues, which afterward come together in a celestial spiritual body, and afford that precious jewel. All things that are killd and dye naturally, are drown'd in a cold Saturnine Water, for all natural death is done by coldness ; but what is kill'd in the Fire without a Saturnine Water, is not fit to Nature for a better state. Only the Salt we seek in the fire, and then through the Water, and afterwards cleanse and purifie it with the Baptism of Fire and of Water. We should therefore fix our thoughts on the water, and use the fire very carefully, because it is a contrary Element, before which nothing can subsist, but only the Salt.

This is the true body of all Elements, and of all things in the whole world, if that be taken away, then all perisheth quickly, and the Gold it self also in the Fire. This is the right Heaven, wherein dwell all powers.

24 Chap. 7. *Of the particular Principles,*

powers, and is in all things in the whole world their *Heaven*, and is compared to the Tree of Life in *Paradise*.

Now the soul according to the highest degree, is out of the nature : According to the second degree, from the *Light*; and according to the third degree, out of the *Wind*. These are the Principles of the living soul : soul and spirit are distinct, as God and Nature, Spirit and *wind*; as Angel and living soul, yea as spirit and breath.

The middle Principle among the three Principles, is always instead of the *Mother*, as the Nature, *wind*, and *Soul*. The body is the Child; which the spirit, as a Father begets through the soul. Out of the spirit cometh the soul, he lets it out as his breath and from both these the body: The firm soul and spirit, as the true life and spirit which is like unto the Angelical world, is always in the right body of all things that is, in the *Salt*, when it is opened, then they come forth in a great clearness, as in an Angelical glory.

At last the spirit of all things is out of the three general Principles, in each according to their portion and measure. Now the spirit affords the right inward essence, the *forma essentialis, differentia specifica abstractum essentie*, and nothing else. From the same the body and soul also receive their essence, whereby the one from the other essentially and properly are distinguished; as man from beasts; a beast, fowl, fish, vermin, &c from others: and so one thing from another.

All Creatures are distinguished chiefly into three : as into *Animalia*, all living souls : into *vegetabilia*, all that grow and spring out of the earth : and into *Mineralia*, things that grow under the earth, and are

are digged out, and so in the water also. These are distinct as the three Principles, and in our wisdom always a fair harmony doth represent it self.

All living souls consist out of Water and bloud, in their seeds through a moist warmth, and a warm moistness each in its mother. All growing things consist in their seed, out of a slimy water, through the Salt, which is fixed in the root, flying in the herb, leaf and grass, and essential in the flower; and all three concentre at last in the seed.

All *Minerals*, *Metals*, and what belongeth to it grow out of a fat earth, which the Salt of the earth doth hatch: and do coagulate through a cold fire, which is a *Saturnine Water*, that is, a fiery water, and a waterish fire that doth not burn.

Even as upon earth all things grow by rain and dew, as also in the earth it raineth, thaweth, and is misty, thereby grow the *Minerals*, *Metals*, and the like; and all this from the salt fixed, flying and essential. The flying Salt begets *Sulphur*, the essential begets *Mercury*.

Among the *Vermin* the chiefest is the *Viper*, with her brood and kind, and is Mercurial.

Among the *Vegetables* is the *Vine*, a channel, out of which come three sorts of water, and also a noble Mineral, and is the Centre of the Vegetables.

Among the *Mineral* is the Gold, yea the Salt. Of all these three the Centred Center is man, above all that is created.

CHAP. VIII.

*Of the Elements, and contrary Elements
in the Creation.*

THe seven Elements or Powers of the world do rest only upon one, which is a right well of all Elements in our thoughts, because it containeth all. An Element is such a thing, out of which, and in which the world and all doth consist; without which, nothing can subsist. Again, a contrary Element is such whereby the world and Elements are altered and corrupt, and at last must quite perish thereby.

Now all things are Created, out of three Principles *Materialiter*, namely out of the word, as out of a spiritual; out of nature, as a soulish; and out of the Element, and contrary Elements, as an incorporeal-corporeal, and Corporeal-incorporeal; that is, out of the Elements after something, and out of the contrary Elements according to nothing.

The word is the all, the Elements are the something; and the contrary Elements are the nothing. The nothing is become something by the word of God; and the something will become nothing again, when at last the word is taken away. Although the contrary Elements were once nothing, yet in the Creation they are a Principle along, because they were made, which were not afore, and are of God counted not evil,

evil, but good ; because God did look upon them, and hath covered and hid their Principle, which was nothing, yet concentred and fastened together, Corporeal in and on the Tree of Knowledge of good and evil, which must have stood there as a witness ; namely, that the world was Created out of nothing ; yet this should be undiscovered and not ashamed, that is, it should not be broken, namely, that the shame of the whole world might not stand ashamed before the face of all the world, and for a confusion be quite dead and perish.

Now as long as the contrary Elements remained unknown, and in their concentrated Center were not broken, they are very good : But so soon as they are known in their depths, they are such a thing as puts the world to a shame, and at last altogether doth consume it, and reduceth it to nothing.

These contrary Elements are three, Darkness as Corporeal, Fire as Soulish, and corruption as Spiritual ; yet Corruption before the fall was no Corruption, but only an alteration, not unto evil, but unto good, and a change and exchange of all Created things. The Fire before the fall was not consuming, but in its knowledge was good and useful : In like manner darkness was very good, and for a rest and refreshing to all Creatures ; but now it is an habitation to ill Spirits, and as far as darkness in the air reacheth and goeth, so far and high also in the air hath Satan his Dominion and Reign. *Ephef. 22. Chap. 6. 12.* And so are the contrary Elements become hereditary to Satan through sin, who is the Prince of darkness, and Potentate of the fire, and the fire over him, and a Principle and beginner of perdition.

Out of darkness, Hell is hatched, which is three-fold. 1. *Corporeal*, according to its place, under the earth in the nethermost places. *Ephes.* 4. 9. *Luke* 16. 28. 1 *Pet.* 3. 19. 2. *Soulish* in the Reign of the Devil, and Prince of darkness in high places. 3. *Spiritual* in the Devil himself and his Children. This Hell will be cast at last into the fiery Lake.

Out of the fire is produced an unquenchable ever burning Sulphur, and such a consuming fiery flame, which killeth life, and yet always maketh death alive.

The Hellish fire is three fold; in the Hell, in the Devil and his Children, and in the fiery Pool: Out of this alteration, or rather perdition, is at last *Death* gotten; which in its bodyliness is a cold fire, and a fiery coldness: According to the *Soulifness*, a gnawing worm that continueth, devoureth, and never eateth, yet always consumeth and still begetteth again: According to the Spirit, *Death* is the Devil himself essentially, who hath begotten sin, and sin hath begotten him, the *Devil*.

Now darkness was good before the fall; for light was hid therein, which God commanded to come forth out of the darkness: The fire also was good before the fall; for life rested therein, because no flame was burning in the fire, nor was manifest. The change and alteration was good also before the fall; because love did shew it self therein, by the increase of the Creatures: Now since *Light*, *Life* and *Love* include all, therefore they were comprehended also in the contrary Elements; but they were separated from the same, and thrust out and parted through sin; and so that which was very good became exceeding bad, and turned good and evil to a contrary and adverse thing.

After

After the fall *Hell* and *Death* were begotten, and the fire was made manifest, Visible and Corporeal; So that it went up into the height by Reason of sin; so that by Gods permission and command it may fall down from Heaven upon the wicked world, especially it doth lye in and on the fiery Cherub before the door of Paradise, and guardeth the way to the Tree of Life; but in the glorious and joyful coming of the great God *Iesus Christ* this fiery Cherub must be gone and come down, and all contrary Elements must reduce to nothing, that is, they must no more Reign; and also the Devil himself must from above be cast down, taken Captive, and in Prison must be bound a thousand years, to the glorious liberty and Redemption of the Creature, from the Vanity, Curse and Death, where all things as they were Created, will be renewed.

CHAP. IX.

*Of the Principle or Original of that evil
one, and of the Angels.*

BEfore this Elementary world was Created of God, the Angels, and the Angelical world, and Paradise, which were above the upper waters, were first, and that so certain, as the nature was first before the Elements, and God before all things. Therefore always out of the upper things, things beneath were gotten, and the upper is always before that which is below, even as the Spirit is first before the Soul and Body,

Now the Angels God hath called through his word out of the same light, wherein God dwelleth after their spirit, for that end, that they should serve him, and hath presented them in the fiery flame, after the Soul, and as a wind, after their body.

Now the Angels being out of the light, wherein God dwelleth, therefore they can know on, in, and out of the same, what Gods command is, and this light is the face of God in Heaven, a spiritual food of the Angels, which light the Angel of the Children may behold, whereas on the contrary the Angels of sinful men may not behold it, until the sinner doth true re-
pentance,

Chap. 9 of the original of that evil one, &c. 38

pentance, then his Angel may appear again before that light, and before the face of the Lord, of which there is great joy among the other Angels: But as long as the sinner doth not repent; so long appeareth the Devil before God, and accuseth the sinner day and night before him.

Now amongst God's Angels *Lucifer* was the chief; for he carryed the Image of the clear morning Star, which was and is the son of God: but he was not content with that great Honour and Dignity; but would fain have been Lord and God himself, and no more a servant. This coveting was in *Lucifer* gotten by an ill look and eye toward God, inflamed within himself, in the same fiery flame, out of which the Angels, after their Soul are, and that so much and heavy, that the light did depart in his Spirit from *Lucifer*, and instead thereof an unspeakable great darkness came out of the fire, which *Lucifer* himself had kindled; and so instead of Heaven, a Hell it self.

So the fiery flame unknown to *Lucifer*, undiscovered and hid, was blown up by himself out of envy and grudgings, so that it turned to an essential anger, yea to a consuming fire, wherein at first did rest the life; but was afterwards turned into a living death, which never dyeth, and a deadly eternal life made manifest, as a soul to Satan. At last through *Lucifers* pride a strange wind was gotten in *Lucifer*, as a body unto him, and Satan hath quite lost the Angelical Principle, and self substance, and became a strange Bird, and a wild Fly.

Lucifer did try whether he could not be a God, or like unto God, which yet he was in his portion and measure, therefore he is called a Tempter and Satan, and he was become such an one, namely, both a God and a Creator, and a Creature of his own, and lost all
all

32 Chap. 9. Of the original of that evil one,

all Gods Testimony wholly, as also the Testimony of good Angels. He is a Knave or Lye from the beginning through sin, which hath begotten him, and he hath begotten sin, he is sins father, and sin is his mother; that hath begotten him, and he her through covetousness in the leering eye of self-love and imagination.

Now as sin is that evil, and found out in its Principle by *Lucifer*, so it hath turn'd him into an evil one, and one is the Principle of the other; and so he can be excused by no means. So *Lucifer* hath murdered himself, and hath lost the *Angelical Principle*, and is, and remaineth a forlorn Child, and son of *Perdition* the right Antichrist for ever.

Thus is sin gotten through coveting, and coveting through looking upon, and looking upon through imagination, and that through self-love, and that through an arrogant liberty, this through *security*, and that through *wantonness*, where there is no fear; for as fear is the beginning of wisdom, so is wantonness the beginning of folly and sin. He that is fearful will not easily hazard upon sinning.

Lucifer was Created of God a good Angel; and that so, that he might easily have been kept from sinning: so also might *Man* if he would himself; but *self-will* brought him to that sin, yea his own *wantonness*; but now he could not be so perfect Created, that he could not fall into sin at all. The reason is, because his weight, measure and number could not endure it; because he was not born of God, but had his Principles besides God, although through God; but what is born of God and of his seed; that cannot sin, because it is born of God, to whom it is impossible to commit sin.

Thus

Thus is made clear and manifest the mighty abundant difference in the *Creation*, which was very good at the *Renovation*, which was done in and on the old Creature, by means and help of the spirit of God, and among the new births from above of God, which is it alone to make Children and Heirs of God, and Co-heirs of Christ, unknown to the world, and their wise Children.

Now the Angels consisting out of *wind*, *Fire* and *Light*, and the fall of *Lucifer* standing before them as a warning; therefore they cover their feet and faces before God with fear and trembling, and are rather ashamed of themselves, that they may find grace before the *Lord God*.

Now they are a fiery flame for a protection of the godly, and a perdition and death to the wicked: God also is a consuming fire in his Angels, not on, or in himself, and will come also with his Angels, and his *Power*, and with fiery flames to judgment.

CUAP. X.

Of the difference of the light and darkness, as also of the light and fire.

Hitherto the light was not reckoned under the Elements by the wise of the world, though it be the first of them in the Creation, for in all Creatures the Bloud and Eyes are first, and not the Heart. Now the light is a going forth of Gods glory, and it never goeth down or decayeth in its spirit, and is a dwelling of the seven spirits of God, as the darkness is an habitation of Evil spirits. In the light dwelleth the spirit of the Lord, the spirit of wisdom and understanding, the spirit of Counsel and of strength, the spirit of Knowledge and of the fear of the Lord. All wisdom understanding and knowledge, all judgment and examination, and every truth and righteousness cometh from, and out of the light, and through the same.

And as the light doth illuminate the whole world, and maketh day, and is the day it self: So it illuminates also every spirit in all living souls; and as there is no day without light, neither can be; so no wisdom, nor knowledge nor understanding can be without light. But the light in its body, in our opinion, is a pure essential Spiritual Salt from which all Gemms and precious

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C. 10. Of the difference of light & darkness, &c. 42

ous stones get their Colour ; as also all Flowers and Beauties their fairnesse. All which the spirit of light doth work , and adorneth all things with beauties ; for in the light all Colours are hid , and are gotten by the same , the soul of the light is nothing else , but a joyfull Life out of Nature , as an Angelical Life , and his spirit and eternal love proceeding from the spirit of the Lord.

Out of this light God hath made the lights of Heaven , which are coagulated , living and comprehensible lights , and are nothing else in their essence , but a spiritual essential and exceeding pure Christalline salt , so high tempered , as ever any thing may be without any quality or property of heat , coldness , warmth , moistness , drought , and have their proper motion in and on themselves ; especially the Sun runneth always with the light and day , but the Moon with the darkness and night , and the other stars in and on their places and order .

Those lights of Heaven do shew always and every where clearly the power of the Elements and contrary Elements , what their operations be , through which powers all things in the whole world are finished and wrought upon , but through the lights of Heaven no less then a Looking Glas sheweth such and such you see .

Now the powers of the Elements and contrary Elements change and revolve daily , weekly , monthly , and yearly . Now because out of the light cometh knowledge , which searcheth out all the depths in every spirit , soul and body , and presents them in the lights of Heaven , prophesie , tell , and give to understand to the beholders , who are the Children of the light . The spirit of light searcheth all in all things , and sheweth by the lights of Heaven every ascendent or spirit

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in all things, and also in Man, namely what spirit, soul and body he hath received at his nativity, out and according to the Elements and opposite Elements, as also what spirits do in-centre in him: All which if bad or evil Man may decline, or resist by the holy and good spirit, as a beast can shake off the dust or flies.

Now the Lights of Heaven rule the whole world, namely according to their time, and shew things present, past, and future: Now because every Element hath its spirits, as the Earth, the Water, and the Air, and their eyes are more spiritual then our bodily; they can therefore spy something in the lights of Heaven, and reveal it to Man: But the Children of light do not use the Communion of such spirits at all, neither should it be; because it is the next degree to *Witch-craft*. The Natural Magick can do much; of which the wise Men of the East made use profitably, who came to Christ: But the Angelical may do more yet, and much more the divine. But we must strive always after the best, and Man hath within him a threefold *Magnet* or Loadstone, whereby he can draw to him all spirits in the world, and can do *wonders*. But what saith the Lord to it. *Mat. 7. 22. Luke 10. 20.* For by the natural Magick, Devils may be cast out, and great wonders done by it. The Prince of darkness can turn to the shape of of an Angel of light, and will have every where his hand in the work. Now is a very dangerous time; because all spirits are stirring; because their end is so nigh, that it is hardly believed. The Air is full of spirits, and the Earth also is full of them, and every man hath

hath his proper Angel, and his bad Angel also: By the good Angels all good things man doth, are set down truly, and the bad Angels observe all evil that man doth, and when once the books are to be opened, men will be judged according to their works and words. Well be it with him, who hath blotted out his black Register with repenting tears. The spirit we cannot see, unless our eyes be opened.

Lastly, between light and darkness, light and fire is such a great difference, as between life and death; blessedness and perdition; yea as between God and the Devil. The light is and will be an Eternal dwelling of God: But darkness and fire is an everlasting habitation of Devils and the damned.

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CHAP.

CHAP XI.

*Of the Principle of the fire, and its
Mystery.*

THere is a threefold fire, namely, the fire of the contrary Element, the fire of the Angels, and the fire of the Devils.

The fire of the contrary element is threefold. First before the fall, a still resting and unmanifested fire, without a burning flame. Secondly, after the fall, a kindled, manifested, burning, flaming fire. Thirdly, a cold waterish fire, which doth not burn, yet smoketh, & worketh into the earth upon Minerals, and Metals. With this cold waterish fire all things are forced, and the Metals also; for it doth calcinate them, and turneth them as it were into ashes, destroyeth and openeth them.

This fire is chiefly threefold, as 1. *Vegitable*, which is as it were tempered, and is a well rectified Vineger, which is extreemly useful. Of which not many words, *Sat sapienti dictum.*

Secondly, it is a mineral fire, which chiefly is the true spirit of *Nitre*, a spiritual water out of Salt-peter, which hath both heat and cold, and is Infernal and Coelestial.

Thirdly,

Thirdly, *Mercurial* or *Saturnine*, a strong Salt that hath not its fellow. Without this no Metal is engendred, nor broken, or groweth, in which is a great mystery hid, more then can be Imagined. But the true spirit of *Nitre* must not be prepared without a cold fire; for the raging, horrible, and furious Hell, which is in Saltpeter, must in its devouring and consuming fire be over whelmed, drowned and devoured, and be reduced to a blessed Heaven.

Now when a Heavenly Water is at hand, then a new birth from above out of water and spirit can follow. Here lyeth hid a great *Medicine* in time of the raging Plague, Head-aches, Feavers, Stone, Cough, and many more diseases, to be used. And truly the time is come, when all things must be made manifest; and although we have not yet with our hands prepared it; yet the spirit of wisdom can teach us all what is secret and mystical, who searcheth into all deepnesses, and can shew, testify, and make known to us that which no eye hath seen, nor Ear hath heard, and which hath never entred into mans heart.

Thirdly, There is also a Metalline cold fire, which reduceth all Metals, yea Gold it self to nothing; only that noble grain in the Gold hidden, stayeth and remaineth, which cannot be forced, and that fire is Lead, *Saturn*, which devourerth all Metals, and consumeth also it self in the fire at last: Even as the common fire doth consume and devour all wood, and at last it self is consumed, and goeth out: But in the Cinders that remain, there lyeth the treasure hidden, which must be drawn out of it with hot water.

The Metals have two sorts of waters, a Cold and a Hot, and both are fire. The Cold is *Saturn*, Lead, the Hot is *Mercury*. Now as the one is an extream Hellish Cold, so is the other extream hot of a Hellish Heat, so that by reason of heat it stands in a continual flowing, although it feels outwardly Cold.

Now in this fire water, the Metals, especially Gold, after their death, are born anew, namely, in the Metalline world, and Reign; and yet are anew Clarified, Christalline, Spiritual, Heavenly body, which is so glorious, that it can make inferiour and less precious, yet to his nature not unlike Metals to his own substance.

So much is it worth to know the nature of fire, and its mystery, without which no good or profitable use of it may be had, for our good; for all must be killed first in the cold fire, even as, it were through its Winter, according to the proceeding of nature, must dye and putrifie, if it shall be produced again in a new body.

Now the fire according to its principle, is begotten out of darkness; from thence it is produced, and returneth into it again: But darkness was begotten out of the *Nothing*, and that *Nothing* stood there in the beginning of the Creation to the *Something*, as a Testimony of that which was Created: For all that is made and Created, that was before *nothing*, and before it be fashioned, then it was not fashioned without a frame, and was as it were a dark *Ens* or *Being*, out of which afterward is born the Light, that is a fashionable *Being* that is out of the *invisible*, a *visible* thing is made.

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Therefore the darkness and fire, in a good sense, and before the fall, are an excrement of the Light, yet are good and useful, even as that which a Work-master heweth or cutteth away from that matter, which he intends to make some fashionable thing: Even as Chips from wood are of the same substance with that which is framed out of it; yet an excrement of it, and when these Chips are flung into the fire, they return to nothing. So the contrary Elements when they are known, they are no more good, but an opposition, adverse and stark nought.

Further be it known, that in the divine world are no contrary Elements, nay there can be none in it, although their power hath pressed into it yea in the depths of God, in which it grew dark, when the Lord of glory dyed on the Cross, and the fire of the raging wrath of God consumed the same, and death and perdition killed him, Who can speak it out, or who knows what this saying doth mean!

Also in the Angelical world there is no darkness, but yet there is fire. This Angelical fire is an *Excretion* of the light, out of which the spirit of the Angels is; and this fire also in the beginning, and before the fall hath been a quiet and unknown fire, and very good; because it was and is the soul of the Light in the Angels: But after the fall it was manifest, known and turn'd to a flame, and such a one wherein the raging anger of God doth rest, in which all Gods Judgments do consist, and come out of the same.

This fire now in the Angels with its rage, anger, and consuming flame is not evil at all; but a just fire of Gods justice to punish the wicked. All anger, rage and judgment proceed out of the Angelical world, as also the Law, which was promulgated with fire. *Exod. 20. Acts 7. 53, 38. Gal. 3. 19. Heb. 2. 2.*

42 Chap. 12. *Out of what all things subsist, &c.*

Of the Devils fire was spoken above : More things could be said of the fire, which for brevity sake we omit.

CHAP. XII.

Out of what, wherein, and wher by all things good and bad do subsist, pass away, and yet how they last for ever.

ALthough our knowing and *propheſying* be but part ; yet we will not quench the ſpirit, and we are not to deſpiſe *propheſying* : And the Reader in the Lord may know, that we have our wiſdom, be it about natural things, or ſpiritual, learned out of the Holy Scripture, and not out of profane writings ; for the Bible is ſufficient to us to all wiſdom, and we uſed in 24 years no other book to find our wiſdom, but the Bible : Out of this book the ſpirit of wiſdom through the anointing, can teach us all things, and needs no other ſpirit or man to teach us.

Every thing in a word ſubſiſts only by *Salt*, they periſh without it, and in the ſame, and it laſteth for ever in them both good and bad.

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There is a threefold salt, namely a *Divine*, *Angelical* and *Elementary*. All must be seasoned with salt, if it shall last good, and salt is the most noble and wholsomest Balm, the best preservative and Conservative, the highest strengthening. The salt of the *Divine world* is a true light, a Spirit and Water from above, whereby we are illuminated, breathed on, and baptized, yea seasoned and salted, that the bellish may have no power over us. For every one must be seasoned with fire, and must be tried with fire, who and what doth subsist in it, that is blessed, else it is nothing at all. *Nark* 9. 49, 50. *1 Cor* 13. 14. The salt of the *Angelical world* is a quick life, in its glory concentrated of God into the Tree of Life; which when it shall be broken at the glorious coming of *Jesus Christ*, then all Created things in Heaven and Earth, in this *Elementary world*, he will so gloriously and powerfully season with salt, that they shall be freed and redeemed from sin, *Curse*, *Death*, *Devil*, *Vanity*, *Pain* and *Misery*, and that will be a noble food at that great *Supper*, of which as of an *Angelical*, and *Celestial* Manna, all flesh, that is, all Created things and whole Creatures, shall eat, and drink, and feed. And then also shall be put away the sharp, bitter, fowre, consuming, devouring, perishing, and to nothing, reducing salt of the contrary Element, it shall dye, and to its place be separated. Of the *elementary salt* we have spoken already above.

There is another salt also of the contrary element, which is threefold; namely in the Earth, Sea and Air. The salt of the contrary element, is a sharp devouring, consuming salt, and reigneth in all Creatures, and is always mixed with the good salt which in the consuming sharp salt is held Captive, and can no sooner be set at liberty, till that which ho'ds it Cap-

44C.12 Out of what all things subsist and pass away:
tive be drowned and killed by a cold fire, which is a
water above mentioned.

This *Salt* now is predominant chiefly in the *Minerals* of the *Earth*, in the *Mineral Sales*, as common *Salt*, *Vitriol*, *Salpeter*, *Alume*, *Salmoniak*, &c. and is as it were fixed in this. In all *Sulphur*, especially in the common *Sulphur* the *Salt* of the contrary *Elements* is flying: But he that can make it fixed with a cold fire hath a more precious thing then *Gold* is. But what is more abused then *Saturn*, *Salpeter* and *Sulphur*? They shoot it into the *Air*, being so precious. O malice and wickedness of men! Is it not so that *God* hath made choice of things, which the world holds to be ignoble, foolish, and rejected, and base.

Lastly in all *Arsenicks* is the *Salt* of the contrary *Elements*, essential and spiritual. True it is a right *Poison*, but having an essence, why should not some thing be hidden in it.

It must be carefully and purely killed with a cold fire, and be reduced to a new noble birth.

It is to be observed by the by, that every *Lee*, especially that of quicklime is a cold fire, and that same in the unmaturing *Metals*, that have yet their *Sulphur*, *Mercury* and *Arsenick*, may doubtless be of good use, especially in some *Iron* or *Copper Mines*, in which the *Sulphur* of *Sol*, the glory of *Gold* sufficiently appeareth; for the flying must through a fixed, be made firm and glorious. And truly herein is more hid then the world believes.

Now in the *Salt* is both *life* and *death*: And as good things have their *Salt*; so have bad, and both are firm, the good therefore; because the *life* is in it; and the bad also therefore; because there is both *life* and *death* in it. For what death killeth with extreame cold-

coldness, that life reviveth again by fire: Therefore the fire is the life in the Devil and his Children, and the cold is death: But it is such a life which is not of God; nor out of the light and love, but out of the Devil himself, out of darkness and anger, which is with unspeakable torment, anguish, pain, misery.

The *Salt* in the Sea is a foulish *Salt*, raging and furious, of which something may be said, because a *Mystery* is hid in it; it shineth also in its fire, and is a *Sulphurous light* so that it may be seen.

Lastly, the *Salt* in the Air is essential, and Arsenical, and poisoneth things on Earth, man, beasts and fruits, &c: These three sorts of *Salt* of the contrary element, are made known after the fall, therefore we must separate *Salt* from *salt*, that is good from bad, to reject bad, and embrace that which is good. In the end all bad things fall to the Devils share, especially the contrary elements with their *Salt*, which maketh up the fiery pools, devouring and gnawing, and yet not consuming, living for ever; yet not alive, but dead, dyeth for ever, and yet never liveth: And thus it hath rightly the name of a contrary element.

CHAP. XIII.

Of the Creation of the World.

NOW having known the *Principles* in their subordinates, and the *Center* concentrated both in and on the Elements, as also in the contrary elements; thence we may observe how all things are Created by the word, and then to know also what *SchaMaʿm* is, of which is written in the book of the Creation, that God *Elohim* in the beginning have Created *SchaMaʿm* which the Interpreters have rendred *Heaven* and *Earth*, which runneth contrary to the Text, and against the order of the Creation. Who can tell us what *SchaMaʿm* properly is? True we cannot speak with Tongues; for we are more taken up with *Propheſying*, according to the grace bestowed upon us. Therefore we will give the interpretation of it to others, to let them search, to learn what *SchaMaʿm* meaneth.

So much is known, that out of *SchaMaʿm* all other things are come, as also the water, out of which *Heaven* and *Earth* in the beginning of the Creation were Created; for it is not enough that we know, how that the world was Created out of the water; but we ask also from whence came that water then, out of which the world was made? For the wise go after *Wisdom*, even to her depths, and give not
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Chap. 13. *Of the Creation of the World.* 47

over, till they find the bottom, and all Principles.

The book of wisdom saith, (Chap. 11. v. 23. *The whole world is before thee, God, as a moment of the little Tongue in the weights and Scales, and as a drop of the Dew that falleth in the mornings upon the Earth.*

It is manifest, that all *Water* and *Dew*, before it is a bodily *Water*, is first a *Vapour*. But how, and out of what, and from whence, and whereby that *Vapour* ariseth, must be searched into: And in our opinion it is nothing else, but such a bodily spirit, who in himself incloseth all in all, and yieldeth and giveth all to all, and at last gathereth all to himself. Out of which now the world is Created, that same is also in all things, and without it there is nothing no where, and when that is taken away from it again, then it can be no more of a being.

That we may set out the depths of the Creation, out of which it was produced, these are threefold. First the *Word* of God in which is *Light*, through which all things were made, and that which is in all things, is instead of the spirit, according to the highest degree in the Creation of the world; and this is the true spiritual Seed of all things, without which nothing is, neither can be. Afterwards is the *Soul* of all the world, and is distinguished from God, as the *breath* from the *Spirit*, and is the *breath* of the *speaking Word* of God and instead of the soul is the true life of all things, according to the highest degree, and is the *soulish seed* of all things in the world.

Lastly, the *silt* is the body and bodily seed of all things, and of the whole world, in which dwelleth and resteth the *Word*, and the *Spirit* of God.

These three hatch from themselves a *water*, which is a *Scha MaJm*, out of which the whole world hath its

its *original*, according to the middle degree, but the lower degrees are the elements. These three give and set down the three general Principles for the Creation, as God, the Nature, and the *Elements*: And again these three, the *Spirit*, *Wind*, and *Water*; and at last in these three every Creature, and all is inclosed totally in the *Light Life and Love*.

The *word* is God, and God is the *word*, the *Spirit* is the *Nature*, and an *out-breathed breath* of God, and the *Nature* is the *Spirit* and *Soul* of the *World*. The *Salt* is an element of all elements, and the elements in their glory are nothing else but a *Salt*, αλς. Out of these three consists *SchaMaʼm*, and the whole Creation of the world, in each and all their true Principles. In all Creations the *word* is the beginning, the *spirit* the middle, and the *salt* is the end.

In the beginning of the *Creation SchaMaʼm* was unfashioned and unframed; there were also *darknesses* over the face of the depths, and there was a *Chaos* or confused being: But the spirit of the Lord moved upon the water, thereby it became *seedy*, and the first thing that was Created in it was *Light*, but was comprehended of the *darknesses* so long, till God said *Lehior, come forth thou light, and come before the day, and make a day, that it may be Light*: And presently *light* parted from the *darkness*, and is according to its body and being, an essential most refined spiritual *salt*, which not otherwise, but by the eye may be brought to the sense. The *darkness* containeth in it *Fire*, and the *light* was parted from *darkness*, and the fire lay secretly hid therein, which afterward by reason of sin broke forth to be visible; and is called not *Or, Light*, but *Ur, Fire*.

After the the *Light* was Created the *Heaven*, a Firmament out of the *water*, as *Ice* and *Chrysta*:

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Chap. 13. Of the Creation of the World. 49

In which the flying soulish salt of life became fixed and firm, and Heaven it self is such a salt, in which dwell all the powers of life, and of the soul, and from thence from above are poured forth into the nether world, through the Spirit, Wind, and Air, whose body is the water, into which the flying salt is carryed.

After the Heaven was Created, the Earth, the bodily Centre of the world, a gross body which containeth in it self the fixed salt into which earth all the elements do incenter. The light is compared to the divine world, the Heaven to the English, and the earth to the elementary.

Above the Heaven and the Firmament are the spiritual, above the waters, into which nature doth pour forth it self, which above the upper waters have their world, and the true Paradise, where there is meer light and no darkness. Which world in these last times is made manifest, in which the Nuptial of the Lamb and his Bride, and the great true Supper will be kept: Those that in the first Resurrection and Change at the coming of Jesus Christ have part, shall meet the Lord, and taken up into the Air to go with him into Paradise, and shall thus be with the Lord always. The whole Sphere of the world of earth and water are carryed and held up by the air, even as a body is kept and held up by the spirit and breath, that it may not fall.

CHAP. XIV.

Of the particular Creation.

THe Creation in its order is threefold. First General in the *SchaMaſm*, which was the first *Materia*, and is yet, out of which corporally all things are Created, into which all Principles come together, and are concentred: Afterward *Special*, on and in the *Element*, as *Lights*, *Heaven*, *Earth*, and *Water*, *Spirit*, *Wind*, and *Air*, are contained in *SchaMaſm*. Lastly *Particular*, as in all these things, which out, on, in, and by the *Elements* were Created, produced and made.

The first that was made in the particular Creation, were the *Vegitables*, all growing things on earth, as *Grass*, *Herbs*, *Trees*, amongst which the *Vine Tree* is the chiefest. Now every thing hath its proper seed in it self: Therefore here ceaseth Creation; and *Conception* and *birth* begins, out, in, and by his own seed; but at first all things were brought forth out of the earth, on *Grass*, *Trees* and *Herbs*, through the *Word*, *Spirit* and *Salt*. The *Salt* hath given to the *Grass*, *Herbs* and *Trees* their bodies, which they all have in them. The *Spirit* hath given them *Power* and *Virtue*, especially for *Physick*; but the *Word* giveth the blessing to it. The true *physick*, *Virtue* and *Blessing* may be sought, and gathered out of the salt of the earth,

Chap. 14. Of the particular Creation. 51

earth, and of every Herb, and be made Corporeal; and at the time when it doth *greeny*, that the essence may be extracted, and reduced to a Spiritual and Cœlestial body, which cometh forth *green*, and yieldeth power to Physick.

Christ saith unto his Disciples, *Mat. 5 13. Ye are the Salt of the Earth* The Reason, because thereby the whole world was seasoned, and made fertile, that it did grow up to everlasting life and happiness. But now all Salt is become *unsavoury*; the Reason, because there is no Spirit nor Word of Life in it. Therefore it is cast upon the *Dunghill*, and trampled upon: And behold the Lord will Create a new one *Amen. Hallelujah.*

The particular Creation hath begun from, and on the *lower*, and went upwards. As now the earth is adorned with Grass, Herbs and Trees; So had God on the fourth day adorned the Heaven and Firmament with Lights, Sun, Moon and Stars, which came forth and grew out of fixed flying and flying-fixed Salt of the *Heaven*, and are even as the precious stones of the earth. They are fixed in their Heavenly body, and at the highest temper, but they are flying in their course, although some of them do stand still.

The chief Lights of Heaven are the seven *Planets*. *Saturn* is the highest, and belongeth to the earth, and standeth to the earth; who knoweth whether he were the highest at the beginning, or whether he came to be the highest after the fall, and that *Mercury* was to give place to him. Many things are to us hid, and much of mystical secrecy is in them. For *Saturn* eateth all, and is *Death*, and domineers over all. But *Mercury* maketh alive and growing. Of all much were to be said, but *Sapienti satis*. Therefore we must take good heed to the contrary elements, which
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over the fall ruled over all: But we must be careful and witty to rule over them, that *death* may be drowned and swallowed up in victory.

On the fifth day God Created out of the Waters all things that live therein, and also the Birds out of the *flying salt* in the water: Hence it is that they are so flying; and these have their particular consideration by reason of the *flying salt*, and in their Feathers they are Physical in *flying Mercurial* diseases, as in the Falling-sickness, Madness, Giddiness; for these diseases have their original from the Spirits, through Gods permission, and must be cured with a flying Salt, which is reduced to the highest degree.

Be it known also, that there is great Virtue in Precious stones, as in *Pearls, Amber, Coral*, namely, when they are first baptized with a Celestial water, which be altogether *Spirit*. The *Load-stone* also hath its mystery: And who can tell all? We may well say, *Great are the works of the Lord*: He that observeth them taketh delight therein, and to them they are propounded. On the sixth day God Created all the *beast of the earth, and the Worms, and at last man*, with him he closed up the Creation. Among the *Vermis* or *Beasts*, the *Serpent* is the Center; in the beginning she did not creep upon her belly, and did not feed upon earth, but that was laid on her as a Curse from God. Whether she had Wings we will not deny: There is great subtilty in her, and a Mystery hidden therein: At the beginning she was not venomous; and among all the Beasts she was the next by and about Man, as she will also be the next about him in the new world, when that enmity is at an end. *Isa. 11. 8.* No Creature is so bodily fair and subtil as the *Serpent*. Now because she was at first always about Man, therefore the *Devil* did perswade her to per-
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swade Man, that he should break of the Tree of Knowledge, and eat of the fruit thereof.

Because the *Serpent* is Mercurial and flying, and is the Center of all Beasts, therefore needs must there be a great myltery in her for Physick, if rightly prepared for the Mercurial diseases, especially being full of bones.

Therefore God hath finished the work of Creation on the sixth day, with and on man; of whose Creation hereafter; and on the seventh day the Lord did rest, and blessed that same day. The six days bear a Curse by Reason of sin; but the seventh day that now truly cometh, that bringeth blessing and rest, Joy, Honour and Glory; which joyful day of our Redemption, we through the spirit of Prophesying do annunciate to all Creatures under Heaven in an everlast-ing Gospel, and a very joyous Message, which to annunciate is given to us from the spirit of prophesying.

CHAP. XV.

Of the Mystery of the Word.

It is known out of the Holy Scriptures, that all things are made and Created by the word, and that yet all things are made by the word, and are preserved through the word. But here we will not speak *Theologically*, but only *naturally* according to the Creation; Neither do we speak *Theosophically* of the depths of God, both which we save till another time and place.

The word of Creation is the general power of God, out of which, in which, and by which all things are, subsist, and will be. This general power of Almighty God every Creature makes use of for its best good: But only Man abuseth it, as also do the Devils and Spirits by Gods permission: Hence it cometh, that men must give an account of every idle word; because they have abused the breath of the Almighty, and use it to sin. Oh, that I could lay a Lock to my mouth, that I might not transgress with my Tongue.

Because now all Mysteries are hid in the word, therefore the same also performs all things in the world: Therefore we will say, that hence ariseth a three fold Magick through faith, that is a power to know something to bring it to an effect.

First,

First there is a *Natural Magick*, which cometh out of *Natural Faith*, wherein there is such a *Magnet* or *Load-stone*, that it can draw all things to it. This faith is gotten in *Man*, either of nature in his spirit, which is the true and right ascendent, namely the spirit of man, and by no means this or that *Astre* or *Constellation*, as the ignorant do imagine, which is only in *signum ascendentis*, &c. Or this faith through the art and instruction of the natural *Magick*, is wrought in man, so that his spirit receiveth the ascendent, and rejoyleth in the same. As the ascendent in man may very well be transmuted, transplanted, and altered by the spirits.

Of his natural *Magick*, without *Witchcraft*, the wise men of the East made lawful use, who knew the Star, and proceeded so far therein, that they got not only great knowledge, but have also done wonders.

This natural *Magick* is learned out of the true and perfect degree from the Spirit of God, and goeth before and beyond the ascendent, because commonly other Spirits do mingle themselves into it. This *Magick* art *Daniel* and his fellows had studied, as also *Moses* the Prophets, and went beyond the wise men & Magicians of *Egypt* far with their skill.

From this natural *Magick* art the false Magicians took theirs, and because the true ascendent was not in them, namely the Spirit of God, but had only their Elementary, or their Masters ascendent, therefore also *Lucifer* made shew of an Angel of Light, and became ascendent in them, and made Sorcerers of them. Now as true Magicians know and perform all by the Word of God, which speaketh in them, operates out of them, and by them; so the Sorcerers abuse the word in its power, and perform wonders thereby, till *Moses* his Staff and

Serpent devoureth theirs, and *Daniels* wisdom exceleth all the others wisdom.

Balaam was a right natural Magician; but the covetous spirit was ascendent in him, that he went to the *Sorcerers*, that is to the spirit of Sorcery, and the spirit of Avarice had blinded his eyes, that he could not see the Angel that resisted him; but the *Asis* saw him and was shy, therefore *Balaam* must be kill'd by the sword, as others that deserved it. *Nam. c. 31. v. 8.*

Out of this false *Magick* art come all *Sorcerers* and *Witchcrafts* with their bewitching spels, tokens, words and works, and all those that have familiarity with Spirits: Let every one take heed of spirits, and let them not rejoyce when spirits draw near unto them; but rather fly from them, and pray to the father of Lights for the Holy Ghost, that he may come to them.

Secondly, There is a Prophetical and Apostolical Magick art, which cometh out of faith of Gods Spirit in his Children; in which the word with glory dwelleth; the same speaks to them, in them, as in the Prophets we read, *The Lord hath spoken to me*; namely, not always outwardly with a loud voice, but rather inwardly. Thus old *Simeon* had an answer from the Lord; thus the Lord also spake through the Ephod, &c. By this Magical art the *Prophets* and *Apostles* have done so many Miracles, raised the dead, and only by the word.

This Magical art the Devil presumeth to imitate, namely that the word should speak out of *Chrystals*, by looking into it, out of Rings, wherein perhaps dwelleth a spirit, and speaketh out of it, &c. But this is not the word, but only a spirit bewitched into it.

Lastly, There is yet a higher *Magick* of Gods Children, which worketh over and beyond nature, and that through faith, as when *Moses* divided the waters with his Rod; and *Joshuah* bid the Sun and Moon to stand

still

still, and the like; which things are beyond the course of nature, but all is done by and through faith: So also when *Elias* shut up the Heavens that it should not rain, and all these things are performed in, out, and by the power of the word of God, which when it calleth and commandeth, then it must stand there.

The *Sorcerers* also think to make use of this *Magick*, but theirs is meer Witchcraft by Gods permission; and yet things are performed really by them, even as the *Egyptian Sorcerers* brought up Frogs, &c. but not by the finger of God, but by the spirit of the Devil, by which shortly the three unclean spirits and Frogs will do wonders, to seduce the Kings of the earth, as also other false *Prophets*. *Rev.* 16. 13. *Mat.* 24. 29. Lastly the word speaketh out, in and by all things, because it is in all things, and that by the signature and mark of every thing in the external viewing, and sheweth clearly what is hidden within of power and virtue, if only the speech and voice of the word could be heard and understood: But in the renewed future world, all these things will be clear and manifest to the praise of God.

CHAP. XVI.

Of the mystery of the Created lower visible things.

GOD hath brought forth all Created visible sublunary things out of the invisible that were so at the beginning, he made them to something and visible; and gave to every of them a *Body, Soul* and *Spirit* after their kind, and in them he hath hid his invisible glory, that is the invisible in the visible. and the *Cœlestial* in the *Terrestrial*. This is the mystery after which we must diligently seek, that is after the hidden *Wisdom*, which no eye hath seen, nor can see, neither ear hath heard, nor hath it entred into mans heart.

All these sublunary Created things visible, have a *Terrestrial* body, and is visible: But they have also a *Cœlestial* body hid within them inwardly: The same is so long invisible, till the visible body is dissolved and broke; and afterward the invisible body is set forth to appear visibly, which is heavenly and *Spiritual*, consisting out of water and spirit, and is nothing else but a *Christalline*, yea new born salt of life, which cannot be overcome by the contrary *Element*.

Further, every thing hath a *soulisb life*, that is such a one which must fetch breath out of the common air, and this is nourished by the same, a life, which in a moment is and must be mortal, so that nothing is lasting of it. Now to this *soulisb life* is a quickening *Spirit*, which doth not fetch breath, as

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Chap. 16. Of the Created visible things. 59

soulisb life; but it hath life, and is in it self a Spirit of life, and not a breath, and hath eternal life in him, and is nothing else but the Spirit of God, and the breath of the Almighty that quickneth all. Lastly, all things have a spiri, that returneth thither from whence it came, and doth not stay in the dead; because it is not the spirit of the dead, but of the living, and is the Spirit of God, which in and by the old Creation and Creature doth not stay for ever, but only in and by the *new*, which is from above. Thus nothing is lasting in this world, but *vanity* and *corruption*, but it sheweth to us clearly, how that all these Created sublunary visible things are an Image of the things above.

This mystery God hath discovered to his Children and to the wife, that namely this lower Created visible Elementary world is an Image of the upper visible Spiritual, Cœstial, yea divine world. Therefore when the visible Elementary world doth vanish, then the spiritual world yet invisible, will be made manifest and visible: Therefore there is no Creature, which doth not shew the mystery of the superiour spiritual world; of which mystery and wonders in the future renewed world in *Zion* will be preached.

Now the Apostle saith clearly, *We do not look upon the visible, but upon the invisible*, 2 Cor. 4. 18. *Seek the things that are above, and not the things on Earth*. Col. 3. 2. *In my fathers house are many dwellings that last for ever*, saith Christ. John 14. Why should we regard the visible things which are fading away. The Apostle saith, *If there be a Soulisb body, then there is a Spiritual body also*. 1 Cor. 15. 44. *And when this house of our Earthly Tabernacle is broken, then we have an house from above of God, which*

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is not made with hands. 2 Cor. 5. There are 1 *errestrial* bodies, there are also *Cæstrial*. 1 Cor. 15. 40. Yet always the Spiritual, *Cæstrial*, and yet invisible, are hid within the soulish, *Terrestrial*, and visible.

Now as God his invisible glory continually poureth down into this sublunary world, so he gathereth it to him again, and then when all is ended in the end, he will set them before him in a new Creation, as it is written *Rev. 21. 5. Behold I make or Create all things new.*

But before this new Creation cometh, the renewing of the old Creation and Creature goeth before. Namely, in the joyful coming of the Lord, which will be with great power and glory, because all shall be set free that is called Creature. *Rom. 8. 23. From the Devil, Curse, Death, then will be the joyful Jubile.*

Now we must know, that there will be great difference between the renewing, and the new being it self. The old Creature is made new in its old being; but the new Creature hath a new essence, and that not from below, as the old, but from above. For above is the right essence, below is only the type and Image; this is the mystery we are to observe. Above are the right Principles and Elements; these below are only a shadow: Below are meerly *Terrestrial* bodies; but above are the *Cæstrial*; although they are hid in those below.

The *Terrestrial* bodies are meer Ashes, but the *Cæstrial* are a noble salt of life. The *Terrestrial* life is only soulish and a mouth full of breath: If that be gone, then down falls all. But the *Cæstrial* life is an Eternal life and cannot dye. The *Terrestrial* spirit is but a wind, if that be gone it flyeth into the air and vanisheth,

Chap. 16. Of the Created lower visible things. 61

vanisheth: But the Spirit of God is a quickening Spirit: even as God himself is.

Now as all things are an Image of the Heavenly, so in truth the soulish *Adam*, and Terrestrial *man*; is an Image also of the Spiritual *Adam*, and Heavenly *man*, which is *Christ* in *God*, and *God* in *Christ*. This is the great and miraculous Mystery which thou O *man*, O *Adam*, O thou Image of God chiefly above all things shouldst observe, that thou maist know thy self in *God*, and *God* in thee, and maist know and learn what *man* is, what *Adam* is, what the Image of *God* is, that is, what thou thy self art (of which in our book *Adam*) which is the greatest wisdom; Namely for one to know himself, after a perfect and true knowledge, which is spirit and truth: He that doth not regard this, but despiseth it, which yet is Gods Image, rebuketh himself, and will be rebuked of *God* also.

CHAP.

CHAP. XVII.

Of the Creation of man and his Anatomy.

MAN hath nothing so much to care for, as himself that he may know his own best, and salvation, Now he that knoweth himself aright in spirit and in truth, knoweth God also, and all things. Therefore mans knowing himself availeth most to himself. Now to speak briefly, all things, and man also consist in *one, three and seven*. The one is individual, a self-subsisting in it self. The three are Body, Soul and Spirit. And the seven are chiefly the *seven Powers*, after the *seven Powers* of the seven Elements, and after the *seven Spirits of God*, which seven Powers every Creature hath in it self in its glory.

Even so man is an only man in himself personally, ὁψισάμενος *individualiter*, in his self-subsistence: But is put together of three, as of Body, Soul and Spirit, and is testified by seven Powers, as 1. by *Moving*, 2. by *Hearing*, 3. by *Seeing*, 4. by *Smelling*, 5. by *Tasting*, 6. by *Thinking* and *Reasoning*, 7. by *Sounding* or *Voice*. *Moving* containeth the life, to feel, see, go, &c. are reckoned all to one.

In this part now Man is *Soulish*, like unto the living Souls and Beasts, which have all these but in their portion and measure, number and weight, namely as much as belongeth to them. According to this, man hath no more then they, and hath with them a living Soul, out and after the Elements, of equal beginning out of the earth, and of like going down to the earth again.

Chap. 17. Of the Creation of man, &c. 63

again. *Sal.* in *Eccles* 3. 19. After, Man hath more then the Beasts which is out of another world, namely out of the Angelical; which is the *Mind*, which in its spirit is a *Preacher* of the Law, in all men from Nature, and hath the Knowledge, Will and Conscience to good, directs Man to all good, and accuseth man in evil things, in his Conscience. *Num.* 2. 15, 16. Lastly, Man hath also a higher and more glorious thing in him, which is the Breath of the *Almighty*, a Heavenly Soul and life from God, which God breathed into the first mans Nostrils. and face, wherewith he hath marked and testified his divine inward love to his Image, in and on a piece and part of the Eternal light and life. *Gen.* 2. 7. *Job* 27. 3. *c.* 33. 4. According to this part, Man is Immortal, because he hath such a treasure within him, namely the Breath of the Almighty, and thus herein he is very much distinct from the beasts, yea, he is above the Angels. In this Heavenly Soul is hidden the Kingdom of God, and in this Breath of the Almighty consists the true *Manhood*, by which he becometh a true immortal man: But in the other Elementary part, he is like unto the Beasts, Terrestrial, Corruptible, Mortal, Dust and Ashes,

Now man having received at the Creation such a part out of God, from thence he can be made partaker of the new birth, Creation and Creature from God, of his Nature and Essential seed, which is the most holy Flesh and Bloud of the *Word*, which is *Christ*, and thus the new man is the new Creature out of Gods, and his quickening *Words* seed, that is of *Christ*, and of this spiritual *Adam* and Heavenly man, of his flesh and bone. *John* 1. 13. *c.* 3. 1. *John* 3. 9. 1 *Pet.* 1. 23. 2 *Pet.* 1. 4. 2 *Cor.* 5. 17. 1 *Cor.* 15. 45, 47, 48. *Eph.* 5. 30. This Seed of God Man receiveth into his Heavenly Soul, through the Holy Spirit to a new life of Gods

Gods Inheritance: And this body together with this Heavenly Soul, and the Holy Ghost from God in its full self-subsistence, doth not personally appear, till after the Angelical glory and laying down of the same body. Lastly, in the end it entreteth into the divine world: Hence it is said not to be manifest yet, what the Children of God are, *1 John 3.* Only in a *Riddle and obscure word* is it spoken of.

After the part of the first Resurrection of the changing, at the coming of Christ, and according to the Jewel of the Heavenly calling, all these that are partakers of it, receive an Angelical body, life and spirit, therewith they enter into *Paradise*, and the *Angelical world*, and will be *ὡς ἄγγελοι*, like to the Angels. *Mat. 22. 30. Mark 12. 25. Luke 20. 36.*

Each body of *man*, also the soul and spirit are nourished and preserved from that, from which they come and are taken a the Elementary body out of *Water* and *Earth*, the soul out of *Wind* and *Air*, and the spirit out of *Heaven*, and go again into the same, when they are dissolved.

According to the Elementariness there is a threefold body in man, whilst he liveth out of *Water* and *Earth*, when he is dead, out of *wind* & *earth* till the Resurrection, & when he riseth out of Spirit, Light and Heaven, and know that every Element hath its proper body, life and spirit. Further Gods Holy ones rest after they depart in the Elementary part in the Earth, Grave, or where they are deceased. So *Samuel* was heard out of that place of his Grave, where he deceased, to pronounce a ruine to the rejected King *Saul*. According to the Angelical part they rest in *Abrahams* bosom, which are the Chambers of the Just in the high Heaven:

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ven: But according to the divine part, they are in *Paradise*: of all three the Scripture testifieth clearly.

Lastly, Infidels come to Hell and Prison with all, except the dead body: But those that have sinned against the Holy Ghost, and have no pardon for it, neither in this nor in the other world, are buried in the *Death*, because they have committed a deadly sin. All the dead rise incorruptible, that is in a Spiritual and Cœlestial body. But what glory or shame every body shall receive, shall be known after the general judgment is past

CHAP. XVIII.

Of the Image of God, after which Man is Created-

THAT man is Created after Gods Image, is manifest out of Scripture. *Gen. 1. 26, 27. Jam. 3. 9.* But only this is the question, what this Image is, after which Man is Created. Every Creature or Beast are made after their own Kind and Image, but Man only after Gods Image. This Image is Christ, ὁ ὢν καὶ σωματικὸς ὁ ὢν ἀπαύγασμα, essentially, bodily the Image of the invisible God. *Col. 1. 15.* For God is a Spirit, and and may not be felt nor seen, unless it be in his essential substance, and substantial essence. Even as Man in his true Manhood, after which he is distinguished from all other living Souls, a Spirit or Spiritual in and on his Spiritual Soul, and Mans Spirit cannot be seen, felt or known, otherwise then in his body, in which he dwelleth with all his fulness. So the invisible God, who is a Spirit, cannot be seen or known but in *Christ*, and his substantial body, as in which God the Father, the

the *Word* and the *Holy Ghost*, together with the whole fulness of the *Godhead* dwelleth bodily. *John* 14. 9. 1 *John* 1. *Col.* 2. 9. And this is the spiritual *Adam*, a quickening Spirit, the Heavenly Man, the Lord out of Heaven 1 *Cor.* 15. 45, 47.

The Image of God is threecold; Namely 1. the Image of the Essence essentially, after man is, his own Image in his own proper Essence and Body: So *Christ* also is the essential and bodily Image in God, even as Mans body in Man, and so is *God* in *Christ*, as Man is in his body, his own essential self-subsisting bodily, and personal Image. 2. The Image of that form, on the outward appearance of that form, Face and Members, 3. The Image of the living properties, Power, or what name soever it may be called. Here is manifest the Mystery of the Image of God, and that *God* in *Christ*, and *Christ* in *God* was much sooner a Man then we; for we are in all things fashioned after him, and so his counterfeite.

Christ the Image of God, and Man who is out of Gods Image and honour are thus distinguished; Namely, 1. As the Image and Essence. 2. As Essence and Essence. 3. As Spiritual, Heavenly and Divine, and as Soulish, Terrestrial and from beneath, that is as *Adam* and *Adam*, Man and Man, and as above and beneath. The Soulish *Adam* is not an Image of God after the Essence, as *Christ*, *Reason*, because his Essence is Terrestrial, and from beneath; but in and on that Terrestrial body only that Image in that manne, as a counterfeite, and that in a Terrestrial soulish Essence from beneath out of the Earth: So is the Soulish *Adam* and Terrestrial Man, an Image of the Spiritual *Adam* and Heavenly man, as a stony wooden or Image of Wax of a living mans Image, is not in humane Essence, on the Flesh and Bloud, but in another being.

Now

Now as Essence and Essence are one distinct from another; so is frame and frame. 1. The inward form of God, is the most holy Godhead, which with all fullness dwelleth bodily in Christ. Of this form man hath received the Breath of the Almighty in a Heavenly Soul to his inward essential form and true Manhood.

2. The bodily visible, palpable and personal form of God, essentially in which God personally appeared, and personally was made manifest, is the flesh of the word the body of *Christ*. After this man hath a body of flesh, blood and bones, but not Divine, Spiritual and Heavenly, but Soulish, Terrestrial, and from beneath. 3. The manifest face, *μεγαλυνον*, and looks, and presence on the head, body and all Members, and their Powers and strength. After this also is Man framed, and thus to be looked on; in which consideration many Mysteries may be observed, although the Spirit of Error saith, as if God had no Head, Eyes, Ears, Face, Nose, Mouth, no Hands nor Feet, because he is a Spirit, which rather befalls those Spirits of Error, he hath Eyes and seeth not, neither acknowledgeth the Image of God in *Christ* and in Man, hath Ears and heareth not, and a Heart, and understandeth nothing.

Further Man is made after Gods similitude, and is like unto God; Namely 1. on the Heavenly Soul, *Eternal* and *Immortal*; and thence he is of God. 2. Like in Power, that he can do much, namely after his part, measure and weight. 3. Like in Glory, as a God, over all other Creatures a Lord and Ruler.

Good Reader here you must know and observe, that this great Mystery doth manifest here, and Bringeth along the right *Jeior* let it be light, the day of the Revelation of the Son of Man, of which Christ saith expressly, *Luke 17. 22. &c.* On which the the Son of man is revealed, and that this is the Revelation and appearance

pearance of *Jesus Christ*, of whom the Holy Apostles have prophesied. *1 Pet* 1. 7. & *1 Tim*. 6. 14. 16. 3 *Job*. 2. 28. *Tit*. 2. 13. *2 Tim* 4. 8. & *2 Thes*. 2. 8. Thus The Revelation or appearance of the coming is clearly distinguished. *Mal*. 3. *Mat*. 24. 30. And chiefly *Rev*. 12. *He that hath Eyes let him see, and he that hath Ears let him hear, and an understanding Heart hearken unto it.*

But this is the Revelation and appearance of *Christ*, the day of the Revelation of the Son of Man, namely, that God in *Christ*, and *Christ* in God, a Spiritual, Divine, Heavenly *Adam*, and man from Eternity is, and hath been in a Divine, Spiritual, Heavenly Essence, flesh and blood, and after this his essential Image he hath in the Creation created and framed a Soulish *Adam*, and Terrestrial Man.

CHAP. XIX.

Of the Mystical Image, that is of the Mystery of God.

THIS is the Mystery of God, as was said already, which is clear and manifest on the Soulish *Adam* and Terrestrial *Man* from beneath, that namely above is the true *Adam* and *Man*, but beneath is only his Image. Wonderful is Gods counsel, and who hath known the *Lords* mind, who was so pleased, that the last should be the first, and should receive the Money or *Peny*, and the blessed glory at first. Well may these last say, *This is the day which the Lord hath made, let us rejoyce in it. it is marvelous in our Eyes.* *Psal*. 118, To day is fulfilled the Word which is writ-

ten,

zen, *The Stone which the builders rejected, is become the Corner Stone, and it is marvellous in our Eyes;* for the Spiritual Rock, of which all the *Fathers* have eaten and drunk from the beginning of the world, and upon which the Church of God is founded and builded, remained unknown, till to the seventh Trumpet, where the Mystery of God must be manifested, and is also made manifest; for the Spiritual *Adam*, and *Heavenly Man* in his Divine Flesh and Blood, through which we are so dearly bought, is thrust away from the *Holy place*; and on the contrary another Flesh and Blood from beneath out of sinners is brought into the *Holyest* for an abomination of the desolation.

But now the new Creation is come, in which the *Word* saith, and the Lord himself speaketh, as he hath promised. *Isa* 52. 6. c. 40. 5. Saying, *Jehior*, or let it be light for the day is come, which is known to the Lord, & to them to whom he will reveal his Mystery. *Zech* 14.

Concerning the Mystery of God, in the Creation of *Man*, it is thus that God hath Created *Man*, a *Man* and *Woman*. *Gen*. 1. 27. And took the *Woman* out of the *Man*, *Chap*. 2. 21, 22. To shew the great Mystery of *Christ*, and of his Church, which is his Wife and spouse, out of his flesh and bones. *Ephes*. 5. 30, 31, 32. But the Divine, Spiritual and Heavenly *Eve* is three-fold. 1. The most holy Godhead it self. 2. The Church of *Christ*. 3. The Heavenly Soul in *Man*. This is the body of *Christ* his Church, whose Saviour he was made, for which he gave himself. The *Divine Eve* as the most Holy Godhead is the Mother of us all, and the right *Jerusalem* which is from above. The Spiritual *Eve* as the Church of *Christ* is the Mother, the Spouse of the Lamb. The Virgin and Daughter of *Jerusalem*. The Heavenly Soul is the Heavenly *Eve*, a *Maid* of the Lord, a *Daughter* of *Jerusalem*, who was married

to a Terrestrial *Man*, who brought her to great misery and death; but the *Lord* was made a *Servant* for her, and hath made her free again through his death, and hath married unto her a new *Adam man*, out of his flesh and bone, of which she hath a divine Inheritance.

Now if we ask after the Mystery of *God*, how that may be made known, answer is, on *man* it may be known: There is but one *man* in one *Person*, but in it three witnesses of his substance, as *Body*, *Soul* and *Spirit*, and in seven Powers: The *Spirit* is always in stead of the *Father*, and is the *Father* himself also, and begetteth by the *Soul*, as by the true *Mother*, to himself a *body*, which is the *Child* and the *Son*, in which dwelleth all fulness. So there is but one *God*, in one only *Person*, but in three Witnesses, *Father*, *Word* and *Holy Ghost*, and in seven Spirits or Powers of *God*: *God* is a *Spirit* and a *Father*, and begets through the *Word*, and in the same to himself a *Body*, a *Child*, a *Son*, in which he with all his fulness dwelleth bodily, in this manner, that he that seeth the *Father*, seeth the *Son* also, the word it self, the quickening *Spirit*, and the quickening *Adam* himself.

Afterward *God* begets a *Son*, not after the *Person*, or a personal distinction, as one *Man* another *Man*, else there would be two *Gods*, although there is but one only *God*: But after the Testimony for our sakes he begets a *Son*, that we namely by that Witness, as of the *Father* and *Son* in *God*, might be made *Gods* Children, Heirs and Co-heirs out of his Seed, flesh and bones; for *God* in and for himself needs neither *Father* nor *Son*, because there is never no more in him but one in number, but even himself is *fesse*, and all in all, neither are there two or three, but *One* only, and none else.

3 Lastly *God* begets also a *Son*, and is a father after the Testimony, and that to all Creatures, and what ever he

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he hath Created, namely, that all might have a trust and confidence in him, as also the young *Ravens*, when they are forsaken by the old ones. This Testimony is done by the Spirit, which from God is in all things, and fills up all. *Wisd. 1. 7. Chap. 12. 1.* Who it is that cryeth to God out of the young *Ravens*, *Who is a God of the Spirits of all Flesh.* Num. 16. 22. And remembreth to God, that he is a father of all Creatures, and cannot, neither ought to forsake them. Now the Spirit is it, that calleth upon God in all Creatures, and praiseth and glorifieth, him where is is said in the *Psalm.* *All that hath breath Praise the Lord; Every Spirit Laud and Praise the Lord; The Earth, the Sea, and the Trees in the Forest Praise the Lord.* O man there is much in the Spirit, the knowledge of him availeth much; for if you do not know him, you are but a Beast without a Spirit, as *Ecclesiastes* and others more have it.

CHAP. XX.

Of the Truth and Spirit, by which all Wisdom is justified.

WHEN we intend to speak of the *Wisdom*, it must be done in the *Spirit* and *Truth*. Now nothing is *Truth* but only the *Spirit*, and the same can lead us into all *Truth*, can teach us all, and can tell us of things to come; for all *Spirits* are in *subjection* to him, he penetrates through them all, even as fire doth to *Gold* and *Silver* seven times, and the good that remaineth in it, it doth not undoe, but rather thinks that there is a *blessing* in it, and bloweth into the smoking *Flax*, a fire of *Life*, *Light* and *Fire*, and insuseth it

self into the same, that it may be fitted for a new Creation, for a multiplication into many thousands.

But nothing may attain unto *Wisdom*, unless it be first gone to the fire for a Tryal, even as the *Gold* cannot come to its glory, unless it be gone in the *Crusible* through the consuming fire seven times, that afterward it may be Baptized with *Water* and *Spirit* to a new birth, and become a new *Gold*, and become out of the same *Spirit* and *Water* increased into many thousands, and as a Heavenly *Gold*, *Spirit* and *Metal*, whereby other inferiour *metals* may be turned into the substance of the best *Gold*. So it fareth with *man* that shall get *Wisdom*, first he must be baptized with *Fire*, then with *Water*, and then with the *Spirit*, and all this is done in the *Crusible* of the Terrestrial *man*.

But all wisdom is sufficient through the *Spirit*, and in Truth, through *Principia subordinata*, & *Concordantia*, which do concenter afterward in a *Harmony*. The *Principia* contain the true beginning of every thing from whence it came, thither it doth return also, and from thence it is preserv'd also. The *Subordinata* contain the *Order*, straitness and perfection of every thing, as they do hang one in another, stand and subsist one by another, even as a *Ladder* or *Stairs*, there must not be one step amiss or wanting, else the *subordinata* are not true. Commonly there are seven *subordinata*, and follow one upon another orderly, and things that follow one after another are *subordinata*, and thus it is perfect,

Lastly this is a *Concordance*, that all things may agree one with another, and a *Contrariety* be no where found, seen or heard. Even as in sweet *Musick* all things are Harmonious, let the *Voices* be as many as they will, and change one in another, going out of one into another, and an everlasting *Ternarins* remaineth therein, and so the *Principles* and *Concordance* consist

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in Ternarius and Unity, where one floweth out of another till to the number of seven of the *Subordinata*, which reach after the greater number till to *Twelve*.

At last the Harmony concentreth, and encloseth all, which taketh altogether in *One, Three and Seven*, and presents one as the other, namely the upper as the lower, and the lower as the upper; so that none be against the other, although they be so far distinct as *God and Creature, Spirit and Soul, Heaven and Earth*, yet one is in the other, the one is known by the other, and the one is justified by the other, and that in Spirit and Truth. Search now and see, try and learn, hear, observe, and judge what *Wisdom* this is, and what Truth and Spirit is presented in this Book. The fool knoweth nothing of the *Wisdom*, and doth not understand her way. Lyers do not understand the Truth, nor do they know her Principles; and the foolish, bruitish, and profane know nothing of the Spirit, although they hear his wind blow, yet they know not from whence it cometh, nor whither it goeth. Therefore do not look upon men, do not inquire after men that is nothing, and do not stare upon the Image to the intent to adore it, as all those do that dwell on Earth. *Rev. 13.* But only inquire after the Spirit and fear him; for he will direct all in the Word of Truth and Righteousness: Him you are to Honour, and against him do not think, speak, or do, that you may not be condemned out of your own mouth.

Now all Spirit, Truth and Wisdom reveal themselves in these three, and are thereby known and justified, namely in a *Divine Light*, in a *Divine Life*, and in a *Divine Love*, where these three are in, on, and about man, there is really *Spirit, Truth and Wisdom*. The *Divine Light* containeth all wisdom, understanding, and knowledge. The *Divine Life* containeth all Truth,

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Holiness and Righteousness: And the *Divine Love* containeth the whole Spirit, and poureth him out into our hearts, and thereby we know, that God hath loved us, because he hath given us of his Spirit, which cryeth in us *Abba*, and giveth Testimony to our Spirit, that we are the Children of God; He poureth forth our Tears and Prayers before God, that we might find grace before the *Lord*, and teacheth us to pray aright before the Lord about things that are above, & maketh intercession for us with unspeakable sighs.

Thereby we know in the Spirit and in Truth, where the right Wisdom, the Divine Truth, and the Holy Ghost is, for these three *Light, Life and Love* proceed from God, and God himself is Light, and there is neither Darkness nor Fire, in or about him. God is *Eternal Life*, there is neither *Death* nor *Perdition* out of him, in or about him. God is *Love* it self, and there is neither *Wrath*, nor *Pain*, *Hell* nor *Damnation*, out of or of him. He that stayeth by, in, and on these three, namely by the *Divine Light*, in a *Divine Life*, and in a *Divine Love*, he stayeth and abideth in God, and God in him, in the Spirit and Truth, according to the wisdom and true knowledge of God, and knoweth what is Truth, Spirit and Wisdom, and tells their true Principles, Subordinates and Concordances in a Divine Harmony, proved to the Elect *Angels and Men* in Spirit and in Truth.

CHAP. XXI.

Of the Mystery of Time, to understand it aright.

Nothing so secret at night, but the day may reveal it, when the Light cometh to its Day, and the day to its light, and the clear Sun doth shine over all that is under Heaven. The Night is past, and behold the day breaks on with its fair morning light, which is a light fire, and a fire-light, who can now subsist; for the Lord cometh, yea the Lord cometh coming, *Amen, Hallelujah!* He is like unto the fire of a *Founder*, and like unto the sharp Lee of Sope-boylers, he will melt, prove try, &c. He will wash, purifie and cleanse, *And who can stand before him.* Mal. 3. This he doth therefore, that all filth may be done away before the Sun riseth, and may not put the whole Earth and world to banishment or destruction. *Chap. 4.*

Now that day being come with its light in this time, then the Mystery of the time of the whole world will be revealed: But always is included and closed in and with the number of Seven. For in the seventh day God finished the Creation, and so in Seven always included: But the number 7 standeth thus, 7 49. 70. The number *Seven* after our time, standeth chiefly upon the *Seventh Trumpet*, in and with it the Mystery of God is finished, yea revealed. *Rev. 10, 11, 12. Chap.* As also with the seventh Vial of Gods wrath: But as much as we know in part, we are and live betwixt the fifth and sixth *Vial*. The number 49. sheweth expressly that fair Mystery of the time of the refreshing

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and restitution of all that is lost. *Levit.* 25. And the number 49 is the end of the little seventh day, and a beginning of the great seventh day, and Sabbath of God. Lastly the number 70 seeth upon the 70 weeks in the Prophet *Daniel*, as also upon the expiration of the 1335 days. *Chap.* 9. 24. & 12. 12. When these are about, then the transgression will be reconciled, every Prophecy fulfilled, and the most Holy, Holy with his Saints will take the Kingdom, and *Jerusalem* rebuilt, and the Eternal righteousness, and all what hath been lost by the fall shall be restored.

Of this great glory and unspeakable joy, the Spirit prophesieth in all Creatures, yea in all Lights of Heaven, and in all the Elements. But where are the Seers, where are the Hearers, and where are the Observers.

Further concerning the time of the world, it is divided in 1. 3. and 7. The one time generally containeth the whole great day of the World 12 hours. *Mat.* 12. Which shall be 6000. years, and so there were 500. years to an hour, but the days shall be shortned, so that they shall not be full 6000. years and the days or years of that shortning are clear in the Book of *Genesis*, at the first judgment over the world, &c. The three times of the world now are, that they shall be divided, namely, the 6000. years into three times: As the first time from *Adam* till *Noah* at the Deluge, and containeth 1656. years: From the Deluge till to the *Messiah*, born of the *Virgin Mary* is the second time divided into 12 parts, each containeth 214. years, or $214\frac{1}{2}$ year, which added together make 2568. years from the Deluge till to the *Messias*. 4 *Esd.* 14. 11. Now if 1656. are summed up with the other, then the *Messias* is born into the world of the *Vir^gin Mary*, in the year of the world 4230.

The third time of the world is from Christs Nativity,

ty, till to his glorious coming; the Mystery of which year is mystically signified in 4 *Esd.* 7. 28, 30. & *Chap.* 9. *Calculation.*

Concerning the abovesaid threefold number, 7. 49. 70. therein is the Mystery clearly signified without any diminution or addition, if only you will open your Eyes, Ears and Hearts to see, hear and observe, clearer it cannot possibly be told, these numbers in themselves calculated, namely, to know certainly how many years every hour of the twelve do contain, because the 6000. years are not compleat, but those days must be shortned

But now as in the former times and judgments over the world, always seven days went before the judgment came upon the world: So it is now in and with the time of the judgment over this world. *Gen.* 7. 4. *Josh.* 6. *Levit.* 25. Now when the judgment is proclaimed, seven days goeth before the Proclamation. Now if you have the Spirit of *Daniel*, then number and reckon how many days are past, and how many are behind to the judgment. None believeth what alterations there are at hand, the whole World lyeth in wickedness, and it will perish in it.

But that we may keep nothing from the Reader, and wellwisher to wisdom, and that he may fully conceive the time of the end, namely in the sure token of it, then there are three signs of it; the first is, that presently after the great horrible bloody Battel, that is at hand, he do come, whom we expect. *Mal.* 3. & 4. and the Gospel of the Kingdom be Preached in the whole world for a Testimony over all Nations, that one Shepherd and one Flock may be. *Mat.* 24. 14. *Rev.* 14. 6. *Zeph.* 3. 8. 9. The second time is, when the Ten lost Tribes of *Israel* are found out again over the Water into the Land, and upon the Mount *Israel* do come from the Orient after the sixth Vial is poured out,

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out. *Rev.* 16, 12. 4 *Esd.* 13. 4. *Isa.* 11. 11. Chap. 27: 13. *Jer.* 31. 8. *Deut.* 30. 4. *Mica.* 4. 6. 7. *Rom.* 11. 25. Yea whole *Israel* and whole *Juda* will come again into their Countrey, and will turn to the Lord their God. *Hof.* 3.

Lastly, The last sign of the coming of the Lord is when the Beast, and all Kings of the Earth, together with *Gog* and *Magog*, by the seduction of the three unclean Spirits into the Land of *Israel*, and to the Valley of *Jehosaphat*, and upon the Hill of *Israel* come together to a Battel, &c. and are destroyed with fire from Heaven. *Rev.* 19, 19, 20, 21. *Ezek.* 3. 8. *Joel* 3. *Isa.* 24. 21, 22.

This is the end, then beginneth the Kingdom and Priesthood of *Melchisedech*, *Hallelujah*,

Come Lord *Jesus*, and deliver us from the Evil One. Amen.

Conclusion



Conclusion.

Courteous Reader, we conclude this
our Jehior or Morning Light,
and salute you in the Lord, from the Lord
in the Spirit of Grace and Supplication,
which the Lord will pour out over us all,
through the Power from above, that we
might find Grace before him at his coming,
and may not be put to shame when he judg-
eth.

Reader, if you are a wellwisher to
Wisdom, then take of us the Crumbs
which we have gathered from the Lords
Table, and accept of them till Melchise-
dech cometh, and distributeth the Holy
Shew-bread, and to drink of the New
Wine of his distributing at the great
Supper of the Nuptials of the Lamb in
Paradise, the fruits whereof himself will
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set up. You are to give thanks with us to him, from whom all good gifts come from above the Father of Lights, praying, that he would enlighten us all, turn us to him, and make us happy for ever. This is according to the love of God, whose desire is, that all men may be saved, and that all may come to the knowledge of the Truth: Therefore let us be merciful, loving and perfect, Even as our Heavenly Father is merciful, loving and perfect, that it may be known and revealed, that we are his Children.

But Curteous Reader, if you affect folly, and art a despiser of Wisdom, go to, and despise, but be sure that you do not despise men herein, but God himself, who hath given us his Spirit, and from whom all Wisdom cometh, and think that the Spirit of judgment will require an account of you in that day.

But Reader, if you are a Pharisee and Hypocrite, and seekest rather Honour from Men, then from God; We'll consider
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then, what the Lord saith, 1 Sam. 2. 30. He that honoureth me, him I will honour also, and he that despiseth me, shall be despised again. And Christ saith, Mat. 10. 32. He that confesseth me before men, him will I also confess before my Heavenly Father that is in Heaven. He that denieth me before men, him will I also deny before my Heavenly father.

But Reader, if you are a simple Heart, and art not fit for Wisdom, then abide on, in, and by the fear of the Lord, in a Godly life; which fear is not only the beginning of Wisdom, but also the end of Wisdom, and it is no help to man, though he be able to speak with an Angelical Tongue, and had all knowledge, and understood all Mysteries, and had such a faith, whereby he could remove Mountains, and withall had not the Love of God, which endured everlastingly, all will profit you nothing. Therefore blessed are the Babes and sucklings which know not these outward things,

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things, for theirs is the Kingdom of God, because the Spirit of God is declared in them. Therefore let no man be puffed up with Knowledge: And for our part we are not extol'd therewith, for Satan also doth buffet us with fists, and doth upbraid us with our shame. Therefore we humble our selves that the Lord may accept of us in mercy, Who giveth Grace to the humble, and beholdeth low things, and him that is of a contrite heart, and trembleth at his Word.

Lastly, This is the Conclusion, that every one examine himself, and that according to the Spirit, Truth and Wisdom, and no otherwise, whether God, Christ, and the Holy Ghost be in him, which every one may know by his thoughts, Words and Works, in his affection, will, and pleasure, and in his Knowledge and Conscience. Every good thing is from God, and of God, and not of Men. All Sin is from the Devil, who seduceth man, and leadeth him to perdition and destruction. Well be to him,
who

Conclusion.

who separates bad from good, rejects bad things, and maketh choice of good, and beareth fruit thereby.

The Lord Zeboah will at last take away the evil Eternally, and restore the good again, and return bad things to that evil one, and recompence it upon his head, Amen.

The Lord our God be gracious unto us, and help forward the works of his hands, yea, the works of his hands he will help forward, Amen.

Praised be the Lord that cometh, and blessed be his glorious name. All the world be full of his Honour, Amen. Hallelujah.

FINIS.

